

# TENTATIONS:

Their } Nature,  
          } Danger,  
          } Cure.

## The fourth Part.

*In this Part are contained,*

1. Tentations about faith; answered in eight Sections.
2. Tentations about resisting sin; in seven Numbers.
3. Tentations about prayer; in five Numbers.
4. Tentations about the Word of God.
5. Tentations about repentance; in one single Chap.

Conditions of the New Covenant.

A Dispute touching *Adams* casting himself out of his Integrity.

Also that case of Conscience of a godly mans killing himself is discussed.

To all which is added an Appendix touching *USURY*.

By *Richard Capel*, sometimes Fellow of  
*Magdalen Colledge in Oxford.*

*Rarius de dogmatibus Christus disseruit, sapius imo  
vero ubique & semper de vivendi sinceritate,  
Chrys. in Matth. 20. Hom. 65.*

LONDON, Printed by T. R. & E. M. for John  
Barilet living long since at the *Gilt-Cup* in the Gold-  
smiths Row in *Cheapside*, of later times at *Austins*  
Gate in *Pauls Church-yard*, now at the *Gilt-Cup* on  
the South-side of *Pauls* near *Austins Gate*, over a-  
gainst the Drapers. 1655.

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fe





TO THE  
Reader.

Reader,

**H**ave sometime thought  
( and now I think I did  
think amisse ) that  
when publishers of  
bookes did lay it on *importunity* :  
that it was but a matter of art and  
a mannerly excuse for something  
which did smell of the caske, as  
*Tully* observes that some writing  
bookes of contemning glory, did  
by putting their names to their  
bookes fish for glory : but now I  
see by my selfe that importunity

*Tac. 2*  
*Lib. I.*

wine ground on our resolutions, else these few papers had never seene the light, as it is knowne to others as well as to my ielfe. They were penned long since as a fourth and last part of what I set in print before, but sad times comming, as also finding curious pieces sent abroad of late, I was absolutely resolved to bury them as of little use : but being won by an *importunate* Bookseller who made some friends to move me in it, to whom I use not to deny any thing, I consented to publish them, and in transcribing them I did abbreviate them up and downe, which may be some excuse for the printer, who did expect some larger discourses ( but not by any intelligence from me.) Nor is it a fault to be won by *importunity* from our present

*To the Reader.*

present resolutions, for then there were no place for any *importunity*; nor is the widow in the Gospel blamed, but rather commended for that she was so *importunate* as she was; and if I mistake not (as I think I do not) Christ Jesus changed his present determination, being won from it by meere *importunity*.

Luk. 18.  
Luk. 24.  
28.

Upon *importunity* I truly lay the occasion of this publishing those papers, and so I leave both them and the Reader to the blessing of God Almighty.

*Pitchcombe in Gloucester-shire,  
June 16. 1655.*

Thine in Christ

*Richard Capel.*



*A Cattalogue of such Books as have bin printed of late, for John Bartlet, once dwelling at the Guilt-Cup in the Goldsmiths row in Cheap-side; of late at Saint Austins gate: now on the south-side of Saint Pauls Church neere Austins gate.*

**D**Octor *Thomas Taylers* works in Folio not printed untill this impression, published by Mr. *Calamy*, Mr. *Carrel*, Mr. *Manton*, and others.

Dr. *Harris* his works in Folio.

The establishment shewing the power of the Civill Magistrates in matters of Religion. &c.

The threefold state of man by *R. Harris* once Pastor of *Hanwell*; Now Doctor of Divinity, in 12<sup>o</sup>.

A Supplement to Dr. *Harris* his works, in 4<sup>o</sup>.

A fiery pillar of heavenly truth by *Alexander Grosse*, in 12<sup>o</sup>.

The Countrey mans Cattachisme, by Master *Ram* of *Spalding* in *Lincoln-shire*.

Beames of the Spirit enlightning and gladding the soul.

Astrologo Mastix, by Mr. *Geerey*.



A

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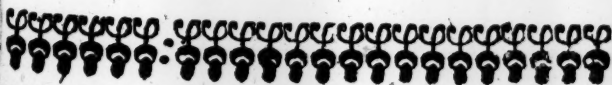
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**ER-**





## ERRATA.

**P**Age 26. line 9. for, break the, r. break off the. p. 34. l. 19.  
for and r. we p. 35. l. 25. for true r. twice p. 37. l. 28. for  
no lesse r. nolens. p. 47. l. 29 for once r. ones. p. 55. l. 31. for  
as with great r. ay with great falls. p. 62. l. 21. for stock r.  
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ches r. breaches. p. 111. l. 6. for work r. well. p. 245. l. 1.  
blot out by the. p. 245. l. 28. for tha r. the. p. 246 l. 25. r.  
*Pythagorians*. p. *ibid* l. 30. r. *Aristotle* with. p. 258. l. 25. r.  
degrees.





## TENTATIONS:

*Nature,  
Their Danger,  
Cure.*

## The fourth Part.

## CHAP. I.

*Exceptions and objections, as concerning  
the shield of Faith, cleared and an-  
swered.*

**F**AITH is a weapon which  
quencheth all the fiery darts  
of Satan: therefore Satan  
doth all he can, (and he can  
do much) to wrest this wea-  
pon out of our hands, or to  
make it as a wooden dagger to us. 'Tis  
true our faith he cannot take quite away  
B from

Eph. 6. 16.

Quando  
arescit qui  
sic habet  
radicem?  
Aug. in  
Ps. 36.

from us: but he can, he may, he doth too often prevail too much in taking away from us *the knowing* that we have any faith. Faith is a vertue which lies sometimes hid, but never quite dead: often without much fruit, but never without a firme root, and some kinde of fruit in Christ: we are apt to think that our faith is none, because we feele little or no fruit, (as children do trees in the winter when the leaves are all off) and for that it is too often without external sensible fruit, Satan hence takes advantage to work our woe, and cries out upon us that we have no faith, because (as we think) our faith hath no fruit.

*Answer.*

Gal. 5. 6.  
For what-  
ever an a-  
gent doth,  
it doth all  
out of love  
to some end  
Aqu. 1.  
2. 428.

1. We say, faith is never without some fruit, and such fruit as doth discover it self to such as have their spiritual senses exercised about them. Faith (saith Paul) *worketh*; it is working Physick, it never keeps holiday, and it worketh by love: By love to what? to whom? To Gods Word, to good things, to God, and to good men: and love is a passion which loves not concealment: it is not alwayes known, but alwayes knowable where it is. We know whether we love such a man, or such a dish, or not: so where spiritual life is, there is a spiritual discerning faculty to know *that we know*, and *what we know*: nay, it doth not onely work by love, but it works in love; a man may know whether

ther he be in love or not : but herein we be  
as fools and children who know not the  
things they know : or like such as have life  
in their benumbed limbs, but by reason of  
stoppages feele it not : or else it is because  
we do not give all diligence (and all is little  
enough) and *all* cannot be better bestow-  
ed then in finding out the truth of our faith,  
such Prayer, Sermons, Sacraments, Repent-  
ance, Bible and all, profit not without Faith. I  
say, it is because we take not that care, or use  
not that diligence we might and should, to  
make this a cleare case. All our diligence  
cannot be better employed, then in finding  
out the truth of our Faith. It is ever working-  
dayes with our Faith : and it is our wilfulnesse  
that we *will* not or our great weaknesse that  
we *cannot* sometimes take notice of the work-  
ing of our Faith. In the Prophets phrase  
*this is our infirmity* : and he that doth please  
himselfe in this infirmity, it is to him an in-  
firmity no longer, I had almost said he may  
go to Hell for this his infirmity : In the  
summer it is very easie to know that trees  
do live, and in the depth of winter it is not  
impossible : a childe indeed may think a tree  
is dead because he sees no leaves, but a man  
he knows by the boughs and bark that there is  
sap and life within, he can distinguish be-  
twixt want of leaves and want of life ; the  
very bark of a dead tree, even in winter, dif-  
fers from the bark of a tree alive : and would  
we take our wits along with us, we should

PL. 77. 10



and might finde a difference betwixt a dead faith and a faith that is alive: though it want outward leaves, there is a sap within which shews it self more or lesse in the deepest winter of tentations: there is at least one golden apple which proves and shews that the tree is yet alive: one link or other of that golden chain is above water: we must not say, sure I have no faith, because I feele none, but distinguish the times and reconcile all; it is now perhaps a time of desertion, and desertion is a forsaking of us to our sense and feeling, as in a great rime we can hardly see before us, one fogge or other hinders partly the free and full working of our faith, and partly the feeling of our souls. As Satan doth not give our faith to us, so he cannot take it from us; but our sense and feeling he may; but God must give him leave to do that too: God in mercy leaves us in respect of our sense for a time, that we should not leave him for ever. And when our faith is at the weakest, and we think our selves lost, then, even then there is a secret hope, a living spring within, which for a time Satan may stop up; not dry up, for break out it will (after it hath been dry to our sense) I say it will break out in due time, and water with floods of comfort our dry and thirsty soules: how much would we make of a tree which bears sweet fruits, if it should ever live, never die, whose leaves (saith David, *Psalm. 1.*) shall never fall! there is no fall

*Aug. in Ps.*

144.

of



Part. IV.  
Chap. I.

Heb. 5. 14.

2 Cor. 13.  
5.

of the leafe amongst these trees of righteousness which grow in the midst of the Paradise of God. Do not then say, I cannot, I cannot finde it, therefore I have it not; I cannot feele faith, and therefore I have no faith at all. 'Tis our infirmity that we have not our eye open to see it. *This is my infirmity*, saith the Prophet; and is it not our infirmity too that we have not *our senses exercised to discern both good and evil*? fruit there is, and faith there is for all that, and it concernes us neerly in respect of our comfort, to know that we *are in the faith*, that is, that faith is in us, and rules in us: all is not gone, the root is in Christ (though hid in Christ,) though during the storm our comfort be *almost* gone: yet there is that little left which we would not sell for all the world, nor passe it away for the gaine of all the Kingdomes of the earth: wherefore we are to make a narrow search to finde out some one true fruit of faith or other; and where is one fruit of grace, there are all; sith that Spirit which is the cause of one, is the cause of all, though it may be for the present all are out of sight, but that one, and one fruit is often sooner found out then many, faith never leaving it selfe without the testimony of one or two witnesses. Though we think this strange, yet the Heathen Philosophers, agree, that where one vertue is, all the rest are; all are not *alike* there, nor are all *alike seen there*, but yet all are there in their seed and root: on-

ly distinguish betwixt a strong faith and a true faith; one grace shewes a true faith, though it doth not prove a strong faith. Beware that we put not the trial of this cause on a strong faith: that because we have not this or that fruit which onely a strong faith doth beare, to think that therefore we have no faith at all: as though because one cannot do as a Giant doth, therefore to conclude that we cannot do as a weak man (who is a true man) can do; the life of man is in a common man (nay, in a childe) as well as in a Goliath.

2. Then again, we must know that some graces concerne the *well-being* of faith, not the working of faith simply, but concur to the full and free working of faith; these complemental graces and ornaments of faith are not necessary to the tryal of our faith: for faith may be faith, and a saving faith too without them: but the essential fruits of faith without which faith is not, without which faith works not at all, these are they that prove faith; where one such a fruit is, all are in the habit and root; and he that hath one, and knows but of one that he hath, that is a sufficient proof of the life of faith: look then out one fruit of faith which comes from the very essence and form of faith, & not from the degree and measure of faith; from faith as faith, and not from such or such a faith; not from *so much* faith, and when we have once found this, sit down down in peace, and

and rest in hope : What if we have not such a faith as such and such have : I cannot do as *Paul* could , or as these and those can ; therefore I have no faith at all ; from a strong faith to no faith , the inference holds not , as it follows not , I am not a strong man , therefore I am not a man at all . But we must rather say : now blessed be God , I have found one true fruit of true faith , I have some breath of faith in me , therefore I do beleve : and when Summer comes ( as come it will ) I shall bear more fruit , and have more comfort . I must not say , all is not right , for that I have not ( as I think ) all , or for that I have not many , but I must say , for the main all is well , I have at least a grain of faith , and I do and will believe in spite of all the devils in hell , because I have one true fruit of faith , and one such is enough to prove my faith to be of Gods giving , of Gods making .

Therefore I think they do but overwhelm the spirits of Gods people , who do use to propose so many signes of faith . For when they reade or heare of very many , and they feel very few , they come to have full heavy hearts , God he knows , and can scarce swallow their spittle for grief : Now , now , saith the sadde heart , I am undone , I want such and such signes of faith , and therefore I feare me I have no faith , no comfort , no faith : and why is this ? we think ( because we have not such and such signes which are proper to strong

Cart.  
Hist. Chri-  
sti. Part.  
2. p. 276.

Christians, not *common* to all ) there is doubt of our faith. To help this, we are to consider that any one true *note* of true faith is enough and enough to carry the cause : one is not so sensible an evidence as many : wherefore, the more the better , yet one (being found) concludes all, we must beleieve the promise, though matters go never so cross.

Now because we said and shew'd that faith works by love, we will break open a particular or two, as touching love, by which faith doth work.

## SECT. I.

*Of the love of God, witnessing to truth of Faith.*

**W**E have by the sleight of Satan many a time a maine cry in our consciences, that sure we have no Faith, because it worketh not by Love in us, unto God : for certaine where is no seed of love unto God in us, there is as yet no root of faith. Care here must be taken, that we do not mistake, for we may, and often do love God most, when we think we love him least : were there a *neutral* betwixt love and hatred in this matter, we should be the more to seek ; but one of the two must needs be ; either we must love God

God or hate him, there is no third: we are by nature all haters of God; though God be so good, that in a sense there is none good but he, yet we take him not to be good to us, or so good as we would have him, and so hate him; it's impossible we should hate any thing that we do apprehend & look upon as good to us, as long as we are in our naturals (there are no pure naturals now, nor since *Adams* fall) I say, as long as we are in the state of nature, we do hate, and cannot but hate the Lord: every thing hates that which is contrary to its nature, and it self, out of that mother-love which every thing beares to its self, and its own wayes; but God is most contrary to us as we are in our sins; as our nature is to his will, so his will is to our will, and it is natural to us to walk contrary to his minde: nothing so contrary to our will as Gods will, wherefore we hate nothing so much as God. Now speak out, do we hate the Lord or not? If we do, all is rotten; if we do not, then we love him; one of the two we must needs do: and love him we cannot, except we first know *that* he is, and *what* he is; I speak not of a fit of spleene now and then, swelling against God when he crosseth us; for we are apt in a flash of passion to be angry with him when we think he is angry with us; this is not to the point of hating him; for anger and love may be in the same at the same time, well enough: but if we have an aking tooth  
against

Rom. 7.

against God because he is holy, it is because we are not holy; and where is no holiness, there is no faith. A father crosseth his child in his humour, the childe is in a chafe, not simply against his fathers nature, but against his will in some particular doings, for that he cannot have his will; yet this childe may and doth love his father for all that: even so our hearts may swell against the Lord in a fit, because he will not let us have what we desire to have in a fit; yet for all this we may, and do love the Lord very heartily: such passions being the fruits of our disease, and our fits rather then of our wills, of whom we may say as *Paul* doth, *not I, but* the fit that is on me: a man may upon some occasion preferre a sinne before the Lord, and yet be said to love the Lord before all things for all that, because in his judgement he sets up God above all things, yea, above himself: and his minde is, that he is to love God even to the contempt of himself; now the love of God being a rational affection, and the master of all other affections, therein must needs stand the perfection of our love, notwithstanding we flagge sometimes in the gradual intention of our love to God. The summe is, that we do love God above all things, if we set a greater price on God then upon all the creatures in heaven or earth: and in regard of the price we set upon God, it may be said, that we love him most fervently and most firmly. In the love we owe unto our neighbour,



hour, there is measure and pattern set before us (*as our selves*), but as touching our love to God there is no measure or patterne; we must love him *with all our heart, all excepts nothing, leaves nothing.*

As touching our *sensitive love* which follows the lower, and organical faculties of the soul, it is so that we love some things more fervently, yet lesse firmly: but as touching our *intellective love*, flowing from the *will* rather than the *appetite*, what we love most fervently, we love most firmly: and when most firme in our love, we are most fervent: Now our love, as it looks on God is rather intellective then sensitive, and follows the superiour and upper parts of the soule; and in this sense they that love God not onely love him firmer, but also ferventer then they love any thing else. There is no comparison betwixt God and the whole masse of the creatures, and therefore no comparison betwixt the love we bear to any of the creatures, and that love we beare and shew to God: But yet there are degrees of comparison in our loving of God: it is begun here, but it is not here at the highest: but in heaven we shall be superlative in our loving the Lord, with all our hearts. The precept to love the Lord with al our hearts simply in such an intention of love, is not, was not given to be perfected here, till we come to heaven.

*Scotus* is of another judgement, and his ground is, because that command of the *vision* of

Part.IV.  
Chap. I.

Mat. 22.

39.

Ver. 37.  
*Love sensi-  
tive, and  
intellective*

Scot. Sent.  
l. 3. Dist. 27  
q. unica.

Hab. 2. 4.

1 Cor. 13.  
12.

of God might as well be said to be given to be fulfilled in the life to come, after it is begun here; but this follows not, for because the *sight* of God is not a duty of ours whilest we are *viators* here, for the just lives *here* by faith, and not by sight, *Heb. 10.* But to love God is a duty to be begun here in this life, and to be perfected more and more, till we come to be *comprehensors* in heaven, where we shall know him *as we are known*, and answerably love him in our measure as we are loved of him, the vision and sight of God being rather a reward in heaven than a duty of ours whilest we are in, and on the earth; so then if we do not hate him, whatever for the present we do feel, it is past question we do love him, we do love him *most* and *best*: He that loves him because he *is*, loves him as he is; now he is simply best; therefore if we love him at all, we cannot but love him most.

Next, see whether we hate that which is contrary to Gods will; and what is that? why, sinne; he that hates sinne as sinne, because it is filthy, doth love God because he is holy. The Devil being a creature hath not so much evil in him, nor is he so evil as God is good: and sinne is it which makes Satan to be Satan. How farre forth we may, or may not hate the Devil being a creature, I list not to dispute. I am sure, *Michael* the great Angel durst not curse the Devil; but Satan being left by God, he may be left by us, being



being no way capable of happinesse : but sin is contrary to Gods will, is no creature of Gods making; wherefore we may and must hate sin with a perfect and utter hatred. The passion of hatred moving the humour of the body more, and making the heart to boile more then love, must needs be easier felt then the motions of love. I know it is best when we feele God to be in our hearts by the motions of love working strongly in us towards him; but because commonly that cannot be so felt in our bowels as the burning passions of hatred: Let us try what hatred there is in us to sin as sin, as contrary to that holinesse which is in God: and in case we finde that we do not love sin, we do hate it for one of the two we must needs do: we cannot neither love it nor hate it, nor partly love it, partly hate it: if then we do hate sin, it followes that we do love God. None can hate a thing but he doth love the contrary; for that all hatred comes out of love.

Againe, see how we can taste it to see or hear the Lord opposed, or abused: if our hearts do burn, & our blood doth rise within us, when we do see and hear any thing done or said which is a wrong unto the Lord, wherein the guilt and hurt doth nothing concerne us, there is no question to be made of our loving affection to the Lord. It shewes that we love men, when we cannot brook it to see or hear them abused by any: right so it is a plaine case, that God is in our hearts, when  
we

we cannot beare it with any patience, to see or hear any abuse offered to him. Do we vex our selves, or provoke our selves to an holy vexing, when we hear and see the unrighteous things that are done abroad? albeit we our selves should get booties by them, and is the cause of this, because the Lord is affronted and dishonoured? it is plaine, (I say) it is plain, that we have righteous souls of our owne, and that our faith is that faith, which in us worketh by this love unto God.

Lastly, do we check our selves, because we love the Lord no more, no better? is it a kinde of death unto us to feele some motions of hatred in us against the holinesse and light, which is in God? Doth it crucifie us, and put us to penance, that sometimes there are found in our flesh sudden wishes, that there were never a God at all? In this case, can we cry out and say, Ah, this wretched flesh of mine that can pout and swell at God our best friend, and think worse of him then of all againe? if we can thus say, this reflecting upon our selves, and this hating of our owne fleshly part for our thus hating of God, is an excellent proof of our loving God. The Devil will make use of this divelish lump of flesh that is in us: but mine owne heart (may a Christian say) can tell, that I do hate this proud flesh of mine for not loving God: it is not I, but flesh that dwelleth in me, which doth not love God, and I loath my flesh in dust and ashes for it; the more my flesh doth strive

strive to hate him, the more do I labour in the spirit of my minde to love him. This is pure and meere love to God.

Part.IV.  
Chap. I.

## SECT. II.

*Of Love to Gods Word: witnessing to our faith.*

**A**S faith worketh by love unto God, so it worketh by love unto his Word: Love me, love my Word: love a King, love his Lawes: So it did on *David*, so it should do on us: *Oh how I love thy Law*, faith *David*! Oh how I love thy Law, should every one of us say! not only because it is a good Law, but chiefly because it is Gods Law: and as we must love God with our whole heart, so we must love his Word: a foolish woman may in her foolish affection dote upon a puppy more then on her gold, but in her judgement she had rather lose her puppy then her gold: so our love to his Word must make us prize it above the finest gold for finenesse, and above the purest honey for sweetnesse. But how few do thus love his Word, sith too many of us care little to read it, lesse to heare it, and least of all to follow it! Indeed as long as we do suffer our corrupt nature to lead us by the nose, the Word of God and we are two, because it crosseth our nature, and condemnes

Pl. 119. 97

*Audaciam  
existimo de  
bono divini  
præcepti  
disputare:  
non enim  
quia bo-  
num est i-  
ded auscul-  
tare debe-  
mus, sed  
quia Deus  
præcepit.  
Tert. de  
pænit.*

demnes our sins to the pit of Hell; and shames us for those things which by nature we take the greatest pride in : But what of all this ? This indeed shewes what a corrupt nature we bear about with us, which loves the best things least : but it proves not that there is no love of Gods Word in us. In the Word are some things incredible to natural reason, and many things impossible to flesh and blood : and yet the Word doth condemn us to Hell for not believing what (of our selves) we cannot believe, & for not doing what (of our selves) we cannot possibly do. All this, flesh & blood doth count to be very hard dealing ; and out of this it doth pick matter to wrangle against the Word of God : but we must bring all to the trial of the Spirit. Do we, can we captivate our thoughts to the obedience of the Word ? Do we consent to the Law forbidding our best beloved sinnes ? that notwithstanding it crosseth our sweet sinnes, yet the Word is a most holy Word, and that we would not for any thing but such Lawes had beene made, and do like most of those places of Scripture which do make most against our *owne* iniquities ? and that, though our flesh doth bustle against such places, yet this pleaseth us not, but we do set our selves against that flesh of ours, that *body of sinne*, it is but a body (not soule) of sin : if those places please us most, which most displease us according to the Law of sinne : then faith is working in us, or at least it is a making in us.

*De peccato  
doleat, &  
de dolore  
gaudeat.*

Chryl. in  
Phil. 4.  
Ser. 14.

Rom. 7. 24

Againe,

Againe, can we or do we break thorow all oppositions, and in spight of all the powers of darknesse, and the fits of our own naughty wits and hearts, we do and will sit down by the Word of God? this shews strength of love to Gods Word, though we think when we reade it, that we read our own neck-verse, yet if we will (in obedience) reade on still, this is pure love to the Word, and herein faith works by love: By nature we are apt to think the Bible the worst of all books, and to be ready to cry when it comes to read a long chapter, as we see in children (who are the map of nature,) and are ready in a chafe to cast the Bible against the wall; but we dare not but read on in a course, we reade on still, and would not for a world but we had done so. Now what if our nature be glad when it is a short chapter, and do finde a secret *content* in it when we have occasion to misse our holy task? what of all this? if we do not take *content* in this carnal *content*, this shews the nature of our nature, that we take too much *content*, but in that we are *discontent* with this *content* of ours, do kisse the book, and read on still; Behold, here is sure and hearty love to the Word of God when nor sinne, nor Satan, can take off our affection from the holy Bible.

Againe, if we have a minde and keene appetite to the Word, it shews that we do love it; for meat that one loves not, he hath no heart to it, he eates it not or eates it against

C

his

his stomach : when then a man sees that he can break thorow stone-walls, and cast off all inward and outward opposition, and can say, Give me this bread of life or else I die ; I say, here is hunger after the Word, and where is hunger after any thing, there is love to that thing. The *Promises* indeed are sweet to a natural man who hath historical faith ; but where true saving faith working by love unto the Word is, there the *threats* are in their kind sweet too, as Physick is to a wise man, though most bitter things be used most in Physick: So *Ezek. 2. 10.* there was nothing written in the roll, but *lamentations and wo*, yet *Ch. 3. ver. 3.* this was in the *Prophets mouth like honey for sweetnesse*. There is now little trial in regard of outward opposition, a man may have and read the Bible with thanks from the Law of the Land ; but there is from Satan, and from within, and he doth stirre up all our lusts to fight against the Word, being the *sword* of the Spirit, (the King of all weapons) now if we can master all, and though with much ado, yet we will to the Word, here is love ; this is a vitall act of faith which stands most in conquering doubts : for a man to beate off all outward contradiction, may come much from flesh, because we will not be put down, we naturally scorne to be overlookt, but when a man doth conquer the inward opposition of his own wit and heart, herein a man doth conquer himself, which is more then to take

*Fides reclinat ad resistendū omni contrario suo. Aquin. 2. 2 q. 1. 4. ad 3. Fidei meritum consistit in difficultate actus credendi. Durand. prolegom. in sent. q. 1. n. 4.*



a strong City, this cannot be done but by the Spirit of love, which is the Spirit of Power, love being stronger then all passions.

*Quest. But how can the Word do me any good, without my feeling of any love unto it when I read?*

*Ans.* It may, as eating without an appetite may bring an appetite, one bit will draw on another, it is good to force the stomach sometimes: Again, though the taste may be perverted and lost, yet meat may do us good, as we see some who taste little or nothing, yet they eat and hold up in their health and strength; right so, if we do reade and heare against the haire, yet the soul may and will feed upon the Word for all that: and this rather for the soul, then the body: meat for the belly cannot concoct except there be some natural heate, it being under the power of nature. Now nature must have something to work upon, and to work with: hence it is that appetite is sometimes so lost that no means can fetch it again, but the food of the soule prospers in us, and with us only by the power and blessing of God, so Paul, Cephas, Apollo were nothing, all they could do was as nothing, as touching the putting of the Spirit and grace into the soul; but it is never past the cunning and power of God to preserve or recover the appetite, and digestive faculty of the soul; and in case we do eat of our spiritual food, without any sense of any taste, yet the effect of it being not under

Part. IV.  
Chap. I.

*Quest.*

*Ans.*

1 Cor. 3. 7.

the power of nature , but the power of God, *God gives the increase.* In a word, whatever we feele or taste, yet if we grow by the sincere milke of the Word, it is plaine that we do love it : the stomach useth not to embrace meate which it loves not ; either we eat it not, or it comes up again ; judgement is to passe, by what we finde , rather then by what we feele , by the *effect* rather then by the *affect* : when then we finde power against sin, some true power albeit not such power as we would have , the inner man doth love the Word ; as a man may love that which for the present he takes little or no delight in : 'tis not gold but meat, which an hungry man, as an hungry man, loves and seeks. He that in his judgement can count all dung to the Word, holds this opinion of it; that it is better then gold and silver , it matters not for the present what his affections are. He first findes this pearle : and then holds it his duty to sell all to buy it, and not to sell it off for all the world : Dispute no more, here is love and great love to the Word of God.

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SECT.



## SECT. III.

*of love to the godly: witnessing to our Faith.*

**H**ere Satan flies upon us, he *accuseth* us, that we love bad men, that we love not good men, and where then is your faith? The text saith, *he is the accuser of the brethren*, and we know our selves the rather to be of the *brethren*, because the devil doth accuse, and will not let us alone. How far he can accuse us *to God*, I know not; but this I know, that if it be sufficient to accuse, no man can be innocent. *Job* was accused by Satan to God: and Satan stood at the right hand of the high Priest to accuse him; but the best is, whatever he can do in accusing, yet this we know he hath nothing to do in condemning, being himself a person under condemnation; and in law and reason both; the accusation of a condemned person is no proof in any Court of record. And how farre Satan can go in accusing us *to our own consciences* (our subdive Judge) I am to learne: He is a liar, as well as an accuser; he lies sometimes in the *accusation*, when he chargeth us with that which we never did; most times in the *conclusion*, when he concludes against us that sure we do not believe, because we have such

Rev. 12.10

Zech. 3.4.

and such humours in us, and because such and such things are done by us. Our hearts he knows not infallibly, but yet such sinnes as he himself draws us unto, he can accule us of, but lies and all will not serve his turne:

It is true, we do love bad men, and so we should, but not bad manners; and it is an act more of faith, to love such, then good men: *all such* are habitual enemies to good men, (as every wolf is to every sheep) they are enemies to good men they never saw: *Many such* are actual enemies to us: now those, and these we must love, and when they curse us, we must blesse them (though they curse us) ay, and because they curse, by reason of the good God will do for us, by occasion of their cursing us: and in a true sense, it is a surer sense of our faith to love wicked men and deadly enemies then to love the brethren; we must not only pray to God to blesse, but we must blesse them; for in the text, our praying to God to blesse them, follows as a distinct thing from our blessing them: our blessing them then is to do them good for evil: else as Paul saith, we are overcome of evil; we may love good men, because they are our friends, and herein we love our selves, rather then them. Now if we love good men for Gods cause, we must love our enemies for Gods cause also, God requiring this as will as that, our enemies being (in Gods language) our neighbours, and thus it is a surer proof of faith, to love our enemies, then it is to love our good friends

Mat. 5. 44  
Sen. de  
Benefic. 1.  
7. c. 31.  
Rom. 12.  
20, 21.

friends and good people; for here is nothing to hold us to this duty but faith and obedience to him who commands us so to do. As they are Gods enemies, we may hate them in respect of that which makes them enemies to God, but not as our enemies. Well then, he is overcome of evil, not onely who doth evil for evil, but he that doth not good for evil. *Pray for them* (saith Christ) *that despitefully use you*, and what follows in that text? *You shall be the children of your Father who is in Heaven*; which is more then if he had said as before, *Yours is the Kingdome of Heaven*. Thus Satan is cast in his own conclusion: he would faine make us believe, that we are not the children of God, because we love the ungodly; whereas it is as high if not an higher act of faith, to love the ungodly *our enemies*, then it is to love the godly *our friends*. What, saith the accuser, what, thou a godly man, and yet love Gods enemies? Yea, I answer that I am, though I love the ungodly, I know I am, because I love Gods, & mine ungodly enemies: Many things may move us to love the godly our friends; there is a beauty in them which is lovely, and an excellency which we the more admire in them, for that we see a great want of it in our selves, and there are principles of common honesty in us, which move us to consent to vertue as a lovely thing; but to love those who are wicked, and our *Actual* enemies too, is an act of faith, and nothing but faith; when it is evident we do it

Part. IV.  
Chap. I.

1. Non ait  
facite ista  
quia esis  
filii, sed fa-  
cite ista ut  
sit is filii.  
Aug. de  
Ser. Dom.  
in monte,  
l. i. c. 46.  
2. Chrys.  
hom. 18. in  
Mat. 5.

Jansen. c.  
40.

*Culpam improbes  
 & naturam approbes ac  
 propterea culpam ju-  
 stius ode-  
 ris quod ea  
 fedatur  
 natura  
 quam dili-  
 gis. Aug.  
 Ep. 54.  
 Dominus  
 in euan-  
 gelio ut ini-  
 micos dili-  
 gere debea-  
 mus non  
 dedit con-  
 siliū sed  
 præceptum  
 Aug. de  
 Temp.  
 Serm. 61.  
 Aug. de  
 Ser. Dom.  
 in monte,  
 cap. 46.*

*Object.*

*Answ.*

not for their sakes, nor for our own sake, but only for Gods sake, holding a difference still betwixt the man and his manners. The more we love the man, the more we hate his manners, as the more a Physician loves his patient, the more he hates his disease, and so with one breath we hate the sinne and love the man, approve their persons and reprove their vices. Papists tells us that it is a counsell and not a precept, to love our enemies: but Saint *Augustine* tells both them and us, that the Lord gave it as a precept, and proposeth Gods own example, who maketh his Sunne to shine on the bad, his sea is open to Pyrates, as well as to Merchants, and the things we bestow on our enemies, are not ours, but Gods: wherefore if God cause his Sunne (which he made) to shine on the wicked; much more should we bestow the things we have and they want, on them at the Lords command, sith they are not ours, but Gods.

*Object.* But saith Satan, thou dost love the vanity that is in wicked men?

*Answ.* Were it not for objections, the truth would not be so sifted and confirmed. God in mercy suffers Satan whom he knowes to be a Devil, that is, a calumniator, not onely to be an accuser, but the accuser of the brethren: now this accusation is of no force, it prooves only that we are in part carnal, that we beleeve but in part: The reply is strong, we beleeve in part, therefore we beleeve, and much of that chaff comes out of love

love unto our selves, it is, because one way or other this vanity that is in the wicked, makes for our pleasure, honour, or profit, and what if we do it to countenance some flaws and infirmities of our owne? all this shews that we have still need of a Physician. This indeed is our infirmity, but like infirmities, it lasts not long: when once we come into the Sanctuary of the Lord, we finde that all this is but a push of our flesh; it follows not, that we are nothing but flesh: He is not defined to be a spiritual man, who hath not sin, but who *doth no sinne*: not he that hath nothing but faith, nothing but the Spirit in him, but he that hath the least measure of saving faith: allow faith its graines, its defects, then weigh it in the balance of the Sanctuary, and all is right and well.

Now as concerning our *love to the godly*: He that doth not love the Saints is no Saint: as yet he hath no faith. I meane not all such as call themselves Saints, and say that they are the *Israel of God*. *Jesebel may call her selfe a prophetesse*, but such as are very Saints, Saints, or such as we do take for Saints, and have no reason to the contrary: such if we do not love, we have no faith, or our faith is not that faith which worketh by love.

To clear this from mists, we must set the state of the Question right.

1. As farre as we are flesh and unbelieve, we are apt to take conceits against the godly; the Spirit that is in them, doth condemne the flesh

Part. IV.  
Chap. 1.

1 John 3.9

Rev. 2.

Doubts about love to the godly.

1.

flesh that is in us, and thereupon the flesh that is in us, cannot but stomach against it.

2.

2. Satan doth tempt us to maintaine harsh affections towards the godly. He knowes nothing spoiles his kingdome more, then for Christians to unite and knit together, he cannot abide to see them in an harmony; he doth buzze strange and odde fancies into our heads one against another, to break the knot of of love, and to spoile the communion of Saints: when the Saints are at one accord, then the Spirit came down upon them, and when the Spirit came down then Satans Kingdome doth fall downe: wherefore he tries the best of his wits, to breed and feed strangeness amongst Christians, and by reason of his skill, and our want of skill, the Devil doth get some ground for some time of us, and we do yield too much.

A&amp;S 2, 1.

3.

3. The best that be, have humours of their own, and are apt to shew us some unkindness; the flesh will put in; and Satan he tempts on both sides the hedge, in them to wrong us, and in us to make too much of the wrong done us; and hence it is, that we are too too apt to fall into some termes with them.

4.

4. Out of envy we are apt to be too too captious, and cannot think them to be honest men though they do greater wrong to others, but in no hand if they offer lesser wrong to us: This is our pride; Johns Disciples were good and holy men, and yet out of an aking tooth it was, that they made a party against Christ and

Mat. 9.



and his Disciples. But with whom? why, with the Pharisees *the worst of men*, and the *worst enemies* to true piety, that the world then had, and yet out of a grudge of envy, the Disciples of *John* did faction it with the Pharisees, the worst of men, against the best men in the world: and yet they were very holy and bred up under the most mortified man in the world; nay, the very Disciples of Christ, not once, but often did bicker and bite the lips one against another, out of emulation, and yet for all that, they lov'd one another full dearly.

All this shews that we do not love other of the brethren as our selves, they (as we dream) hang in our light, eclipse our glory, carry away the bell or part of the bell from us; and hence it is that we swell and pout as we do against them, as brethren out of envy will squabble one with another about a party-coloured coat, yet love one another better then any else in the world. I deny not but a good man may persecute another good man in a passion: for, what good man is not sometimes as a badde man in a passion? yet joyne together against a common enemy, as the Romanes to their great advantage, did use to lay asleep all private differences to joyn in one together when it was to make head against a common enemy: so the Saints the sheep of Christ, do sometimes fall out one with another, but yet when the dog cometh they will joyn together against the dog: I know.

sheep



*Epiphan.  
hæi. 68.*

sheep use not to pick quarrels with sheep, for in a sheep there is nothing but the nature of a sheep. 'Tis true, we are the sheep of Christ, but there is too much of the nature of a wolf in us, as well as the nature of a sheep, so Christians may truly be said to love all true Christians, albeit they do not only forsake some particular Christians for a time, but in a fit persecute them too: two particular Congregations may separate each from each, and refuse communion one with another, and yet be both the true Churches of Christ. So I have read, and I hold it to be true, in the Ancient Church there fell out bitter conflicts betwixt *Chrysostome*, *Theophilus Alexandrinus*, and *Epiphanius*, and yet no wise man dares question, but that they were all three most excellent servants of God; one would think the prison should reconcile all betwixt good men, yet we read that one *Meletius*, and *Peter* Bishop of *Alexandria*, being in the same prison for the same cause, in the very prison upon a slight and light matter fell into such a fit, that they refused to hold communion one with another, and yet both very good men, and both suffered Martyrdom for the Christian faith. *Paul* and *Barnabas* were both so good men, that it is almost an odious comparison to say which was the better: yet the flesh in *Barnabas* did so farre prevaile in the behalfe of his Sisters son, that those two good men parted upon it: but *Paul* had the better cause in that quarrel, as it appears in that  
he

he was recommended by the brethren to the grace of God. These be but the froward fits of sick Christians: A childe when sick, shews discontent to father, brother, mother and sister: a man in the houre of tentation (the best is, it is but for an houre) may *feele* no more love to the Saints, then a sick man oftentimes *feeles* taste to his meat, when he eats he spits it out againe, albeit he did love that dish when he was well, and though he care not to eat it, yet he hath a good opinion of it, and would give a good fee that he might come to eat of it againe: so it's with the Saints, in their love to the Saints, they have no minde to them, but they faine would, and this is enough: In like manner (saith *Tindal*,) the Apostles of Christ at his passion, were astonied, and so amazed, that so great glory should fall to so vile and shamefull a change, that they forget all the miracles that he had done before them, and all the words that he had told unto them before; how that he should be betrayed and delivered up in the same manner unto death: albeit that they saw him raise others, yet who should raise him up when he was dead, they could not comprehend; this was the greatest tentation that ever beset any of the Churches from the Creation, and this did so work up on them, that they fled from Christ, and left him in the suds to shift for himself; but yet they fell not so farre, as to revile him as an impostour and deceiver (thus *Tindal*) and when

Paul

Part.IV.  
Chap. 1.In his  
Book cal-  
led, the  
order of  
Election.

2 Tim. 4. 16

2 Tim. 4. 16

2 Chr. 16.  
10.

*Paul* was in danger, many of his old friends did leave him. *I pray God* (saith *Paul*) *it be not laid to their charge*; yet I question not but they did love Saint *Paul*. Nay more then this: a good man may as I said persecute a good man, as *Johns* Disciples did little better. The case of *Aſa* cleares it self: the Prophet came to him in love, & in all wisdom, and in the Name of God told him of his great oversight: did *Aſa* thank him? No! He is *wrath with the Prophet*, puts him as 'twere in the stocks, and when the people did grumble at it, what the good King meant to use a good man, and one that he knew to be a good man so for nothing, but doing his duty to God and him, the Text saith, the King did *op-  
preſſe the people*, to teach them to rule their tongues: and what was *Aſa* turned Apostate? No! the text saith, *The heart of Aſa was perfect all his dayes*: So that a godly King may in a fit persecute a godly Minister, not for his errors neither; but for his conscience and doing his duty, and yet be a good man, and be said to love all good men all this while. I dare not think but *Aſa* did love the Prophet even during this storme. He being led by his foolish passion, did put the Prophet into hold for that (as he thought) he did talk too liberally to his King and master.

Againe, we are carried many times with hypocrisie, and we think we may set our selves against a godly man for his weaknesse, and faults. 'Tis true, we may and must do  
what

what lies in in us to reclaime him : but to grow bitter against him , to cry him downe, shews some wrong matter in us, that though the *occasion* be some evil in him ; yet the *cause* is in us ; for some others whom we do fancy, we can see a great deale of flesh in them, and passe it over, but when we get a matter by the end, and out of that do proceed against a godly man , when we have *for the present* a sticth against him, to scorne and reprehend him ; the ground is not in him, but in us. And here I cannot but complaine of a great partiality and self-serving in us , that if a man have in truth or conceit done us some wrong, be he never so good a man ; yet we cry him up and down the countrey for an hypocrite, and that there is nothing in him but old *Adam* and the devil, and we warne men to take heed of him as of a very dissembler : we set all upon the rack , and rip up all and more too , and do all we can to make our selves and others too to beleve that he is a very carrion , and rotten at the heart : But now in case there be a man who hath two infirmities for one; yet if he be our friend, and things stand right betwixt him & us, then we can see nothing in such a man but faith , but gold, but vertue, nor can we abide to hear the least matter against him, he must have all the love from us, and all others, by our consent : This is a great weaknesse in us, that our persons must be the standard to try mens sincerity by : this is horrible *pride*, that  
in

In these  
jars some  
good  
signes.

in case he be our friend, then he is right; if not, then he is rotten; if he be for us, we be for him, and can see nothing in him but vertues, if any say any thing of him otherwise; then he hath his faults indeed, and who hath not? but if he be in some particular crosse to us, then if men speak good words of him: then say we, you do not know him so well as we do, he is not the man you in too much charity take him to be. Now what shall's make of this? here is guilt upon guilt in us: that men must stand for currant or not, according as they fancy or not fancy us: But by the way, for all this here is a taste of some sincerity in us.

1. That we do hold it unlawful for us, or any else, not to love and do good to all men, but specially to the upright who are good in the main, and therefore lest we should be thought to disaffect any godly man, we do what lies in us to make our selves and others beleeve, that there is no goodnesse at all in him, which shews that we do hold this fast still, that in case we stood perswaded that he were godly, that then we stand bound in conscience to love him. And this difference is betwixt a good and a bad man: that though a good man may in a fit persecute another good man, yet not the whole kind of good men: he cannot set himself *against the generation of the just*; if you except against him that he doth not love such or such a good man, he helps himself with this, that

Ps. 73. 15.

that all others are deare unto him: nor is it properly the cause which he doth persecute, but that person; or if there be some particular cause which makes his stomach rise at him, yet it is not the whole cause of sincerity: whereas the hatred and blood of the wicked doth rise against the whole cause, and not some, but all the whole body of sincerity; (children their own parents, and which is more, parents their own children:) and in case he do fancy some godly man, yet it is passion, not judgement and well grounded love; neither is it for his goodnesse, but for something else; perhaps for his vices, perhaps for his moral vertues, or for some profit he makes of, or some delight he takes in his good qualities: but now in case we can feele our hearts to go after good people, and that for their goodnesse, and for such particular acts of goodness, wherein we are put down by them and we are glad that they are better and do more good then we, and in case it happen so that some particular *good* they do, bring us no outward good but rather occasion some hurt to us: if yet we can and do love them, and that for this their goodnesse, we are right.

To summe up all; we must know that we neither do nor can love the godly, so well as we should do: but all is well if we would love them better, and do like our selves the lesse, because we do love them no more, and that this is common and usual with me, then I am right: so  
D that



that we are to love the godly first because God commands it, because they are good : and in these cases our faith doth work by our love to good men.

Next, when I am at the worst *like a sick sheepe*, I care not for the company of other sheep, but do mope in a corner by my selfe, but yet if I do not delight in the society of goats or dogs, it proves that I have some good blood left in me : it is because for the present I take little or no delight in my self, or in my God that I delight no better in the godly : yet as I love my selfe for all that, so I may be said to love them for all this : Man indeed is a sociable creature, a company-keeper by nature when he is himselfe, and if we do not associate our selves with the ungodly, though for the present, and care not much to shew our selves amongst the godly ; the matter is not much, it is a signe of infirmity, not a fruit of iniquity : The Disciples went from Christ, but they turned not to the other side as *Judas* did, who did forsake his Master and joyned himself to his Masters enemies, but they got together : Some say *Demas* did repent (which I think to be the truth) and then he did embrace this present world but for the present fit ; put case he did forsake *Paul*, so did better men then he. Indeed as long as a man hath his delights about him, he will embrace the delights of this present world, or the delights which belong to the world to come, joyne with *Paul*, or cleave to the world.

Rain.

Thes. 5. n.

28.

2 Tim. 4.

10

In

In this tentation our stay is, first that we care not for the company of goats; next, that as we should, so we would, and desire that we may take delight in the company of sheep to count them the only *excellent* men in the world in *whom* is all *our delight*. The *conclusion* is, that to love the Saints as Saints is a sound proof of faith: the *reason* is, for that we cannot master our affections by love, but first we must master our understandings by Faith.

#### SECT. IV.

*A proof of our Faith, from the Nature of it.*

**F**Aith hath not only an hand to work, but a tongue to speake: There is a speaking voice in faith: It is a light; and light doth not onely shew other things, but it self by it self; yet only to such as have eyes to see. The godly have an eare to heare ordinarily; *He that hath an eare to heare, let him heare*; and by an internal act faith doth make it self known to such as are of competent yeares and of sufficient capacity: for faith doth work upon, in, with, and by the organs of the body: In children, and in such as are true children faith hath a voice, but is as 'twere put to silence, whereas in such as are fit to receive the voice

D 2

of

Part. IV  
Chap. I.  
A stay in  
this tenta-  
tion:

Psalme 10

I know  
when I  
have be-  
lieved, 2  
Tim. i. 12.  
*Qui credit  
scit certo se  
credere.*  
Aug. de  
Trin. l. 13  
c. 16

Aquin.  
lect. 4. in  
2 Tim. 1.  
Collat. 7.

of the Spirit, it doth speak, and usually such have an care to heare: yon may as well ask why and how we see, and know the light of the Sunne when it shineth, as how I know I do beleeve when I do beleeve? A womans reason is the best reason I know, I do beleeve, because I know I do beleeve. He wrote truly who wrote long since, that to beleeve is not only an *act*, but *sense* of faith. If you ask how to know that we know that we do beleeve? we say this is a reflect act; and as *Scorum* argues daintily: Direct acts of our understanding are the proper acts of a mans minde, and have a stop, proceed not *in infinitum*: but for reflect acts, they are not proper acts, as when a man doth know that he knows, this reflecting is not properly *to know*; when we understand that we do understand this or that, this is not properly *to understand*, because here is no stop, but a man may reflect infinitely upon the acts of his understanding; as he that sees, sees that he sees, and cannot render any reason but this, I know I see, because I do know that I see: so there is an internal voice of faith, whereby the beleever knows that he doth beleeve (*out of tentation*;) A childe sees, but knows not that he sees; so when a man is in a childish tentation, he knows not what he is, what he doth: but yet he holds this fast, that God is his Father: in this thing he goes not by *thinking*: But out of tentation, he that beleeves in God, must needs know that he hath the habit of faith within, wherewith he doth believe

beleeve not only on God, but in God, which shews that faith is known not only as a conclusion, but in and of it self as a principle; not only by *discursive*, but by a kinde of *instinctive* knowledge: and if we listen well, we may hear this voice of faith speaking to us within, *My sheep heare my voice*. I read of *Marius*, that he said on occasion, that he could not heare the voice of the Laws for the noise of trumpets; so there is in us in time of tentation a noise within, which makes us that we cannot many times hear the voice of faith. Faith is, and is easiest known as a conclusion by discourse, when we prove it by argument; as [*I love the brethren, therefore I have faith*] but yet it works in us and on us, when it shews selfe by it self, as a principle known by it self, and its own light: for though we do often know and prove faith as a conclusion by discourse, yet at the last, in the last resolution we must know Faith without discourse; else there would be need of another discourse, and then of another, and so in *infinitum*: for one discourse presupposeth another, which would be endlesse; therefore that which makes the minde of man to sit down, is the proof which faith makes out of it self. A man cannot beleeve *no lesse*, without or against his will, it is voluntarily received; it implies a contradiction to say, faith is received by an act of the will, and yet we not aware of the receiving of it. That of *Catharinus* cannot but be true, He that receives a thing willingly, must needs

D 3

know

Part. IV.  
Chap. I.

Scot. sent.  
3. Dist. 23  
Chrys. To. 4  
Sermon. 14.  
in Rom. 8.  
Scot. Col.  
10. In ul-  
tima actu  
cognosci-  
mus Deum  
sine discursu,  
alias ne-  
cessarius  
esset alius  
discursus,  
& sic in  
Infinitum.

*Credo me  
fidem in-  
fusam ha-  
bere, per-  
quā credo.*  
Scot. sent.  
3. D. 25.  
Hist. of  
Trent.  
Corn.  
*Fides non  
est nisi in eo  
qui vult  
credere.*  
Durand.  
l. 2. D. 26,

De facult.  
Animæ. c.  
13.

Lumen su-  
per natura-  
le potest re-  
cipi in in-  
tellectu sine  
medio dis-  
tincto,  
Scor. Col.  
11.

Joh. 6. 44.  
Ramon  
videmus o-  
tendis ori-  
gines trabis  
illam, ni-  
ces pueris  
d mantrā-  
tur & tra-  
hantur.  
Aug. tract.  
26. in Joā.  
& Scor. 2.  
de verbis  
Apostoli.

2 Cor. 5. 14  
Rom. 10.  
Aquinas in  
locum.

know it, and that having received it, he doth possesse it: for the will is a knowing and rational faculty, no other (saith Zabarell) but *intellectus practicus*. God doth not ravish our wills, but by setting up a sacred light in our understandings, and a sacred power in our wills he makes our will fit to determine themselves; we do not determine Gods will, nor doth God immediately determine our wills: but by infusing a life and soule, as 'twere of grace without precedent preparations often and where there be preparations, yet the first preparation must needs be without a former, we cannot take in any thing without light of grace: but the light of grace, as of glory, must needs be received immediately into the soule. By an habit of grace deserved for us by Christ, God makes our wills determine themselves to follow him, and this the Scripture calls (not a forcing, but) a *drawing of us*, not as we draw a man to the gibbet, but as we draw a man to a wedding who hath the wedding garment, or as we draw a sheep after us with a bush of Ivy, as we draw children after us with nuts and apples, by way of perswasion indeed, which is so forcible, that the Scripture calls it a kinde of *constraining*, *The love of God constrained us*, as in another case Paul said that he did constrain men to blaspheme, the work is done by a mighty operation of the Spirit in the heart, as Paul saith, *With the heart* (that is, with the will) *man believeth unto righteousness*. The act of knowing works

works so in clear evidence of the object, that the understanding cannot chuse but assent: The act of *beleeving* waits upon the will.

All this must be received with a grain of salt thus: There is an act of the will to receive grace, which is antecedent to the first infusion of faith, but so as that it is concomitant with it: Antecedent in the first moment of nature, concomitant in the first moment of time, as the winde by blowing opens the window, and the window by opening lets in the winde. This winde which *bloweth as it listeth*, is the voice of the Spirit within (*a voice behinde us*) which knows and tells a man, what is in a man: As when Satan bids us omit a duty, this voice makes us say *No*, I must not, I will not; when Satan is at us to sinne a sinne, this voice saith *No*, I dare not, I will not; when Satan urgeth us hard to despaire, this voice saith *No*, not I. God doth use to be better then his Word; we will have our servants beleeve us first, and expect wages after: God expects the like at our hands; his truth, his promises I must beleeve; and what if this voice be louder, and stronger then the voice of the flesh? yet the noise of our lusts may drown it sometimes: not because it is stronger, but because we yield for want of good taking heed, not so much its violence, as our ignorance and negligence is the cause we yield too much and too often. We would have men take us at our our word, and God would have us take him at his Word, and the rather, because, be-

Part. IV.  
Chap. I.

*Quæ pertinent ad  
exteriorem  
cultum po-  
test homo  
volens, sed  
credere non  
potest nisi  
volens.*

John 3. 8.

If. 30. 20

*Durand. l.  
4. q. 6. n. 8*



Beda in  
Rom. 8. 15

1 Joh. 5. 4.

Heb. 11. 1

Mark 9. 24

sides his Word, we have his Oath, and besides his Oath we have a pledge, and a pledge is not onely a part, but a bond to binde the bargaine; if he meant not to give all, he would not give us a pledge in hand. A little earnest bindes a thousand pounds: An earnest is more then a pawne: for a pawne is taken away from us, when the principal is restored to us: but an earnest is more, for that lies in hand for part of payment, and is not taken from us, but the rest is paid in to it. Let's then hold it against all the powers of darknesse and the gates of Hell, *that we do believe*: suffer not our evidence and records to be taken from us; the gates of hell may fight against our faith, but cannot prevaile. Faith could not be *our victory* without it brought with it assurance of conquest; grant that without this assurance it might conquer many other sins; yet it cannot possibly conquer *doubting* without such an evidence: therefore faith is not said to *have* evidence, but *to be* an evidence; so that the grand act of faith is, to subdue doubting and disputing: faith as it *sanctifies*, doth crosse all other sinnes, but as it *justifies*, it crosseth out unbelief the mother of doubting; all sins set against faith, but unbelief at the first hand and directly, and so faith doth fight directly against unbelief. One sinne is enough to damn where unbelief reigns, but a world of sinnes hurt not, where unbelief reignes not: The poor Father said, *Lord, I beleewe, help* (what? my many sinnes? No, but) *my unbelief*:

belief: help that, help all; wherefore, sith it's the maine work which faith hath to do, to conquer unbelief, why should we think but that faith doth carry in the boosome of it an internal instinct and evidence? *Faith* (saith Saint Paul) *is an evidence*, in respect of the proof, and verdict it carries in its own mouth, it is (I say) the evidence of all evidences, albeit in some respect the Schooles use to call it an *unevident assent*. Faith speakes perswasion as well as it works sanctification, and by the mighty operation of the Spirit of *willing* it makes us *willing*. A man may be deceived so as to think that he hath more or less mony then he hath; but it's easie for a man to know (who knows what money is) whether he hath any mony or not; and so it is with our faith. *Peter* when he was in his humour, thought that he had more faith, and stronger assurance then he had, when he made that odious comparison, *Though all forsake thee, yet he would die rather*, but he did forsake Christ sooner, and more, and worse then any, then all the rest, except *Judas*; he mistook his own strength and did crow before the victory, he did take chaffe for wheat, and his presumption (much of it) for faith. He was not deceived in the maine, (for he had faith) but in the measure; so I think there is no man who hath faith, but hath in it *some* certainty that he hath it, though not *such* and *so much* certainty as he fain would have, they that have not much, may and do often complaine as if they had none; because they

Part. VI.  
Chap. I.

Heb. II.1

Burton of  
Justificat.  
c. II. p. 167

*Quanta  
profunditas  
infirmi-  
tatis latebat  
in Petro  
quando  
quid in se  
ageretur  
intus nes-  
ciebat: que  
tamen a-  
byssus nuda  
erat oculis  
Dei: nam  
hoc illi  
Christus  
pronuncia-  
bat quod  
in se igno-  
rabat. Aug.  
in Ps. 41.*

Job 27. 5

De Sacr.  
l. 1.

they would faine have more; they finde such content in it, and in the assurance of it, that in comparifon they count all the evidence they have as much as nothing. Ay, not only have they some, but such certainty, that they will not do it away for all the world, they cannot be brought (to gaine the world) to fet it under their hands, that *for the present* they have no faith at all, nor any claime to heaven at all, no not when they be at the very worst: nay those that do thus complaine of themselves, should another come and put them to it, that they are hypocrites, they would search every corner, and with *Job* rather *chuse to die, then suffer their sincerity to be taken from them*: perhaps if *Jobs* friends had set upon him that way, and laboured to settle him in his evidence, like enough he would have flown off; but now, when they came upon him with *Hypocrite, hypocrite*, and had nothing in their mouth but *dissembler*, *Job* did look up all his evidences and held it with his teeth, that he was not an *hypocrite*: and so would we, though as long as others sooth us, we tire our selves, and others with complaint upon complaint, and joyn with Satan to strengthen our selves in our unbelief: Many will say, Oh, I am not thus, and thus, I have these and those sinnes; whereas should another say of them but halfe so much, they would be very angry and take it in high disdain. For *Hugo Cardinalis* is in the right, that faith is a voluntary certitude, and what if there be not that *ful* evidence we would have?

have? yet it is true that faith is a *true* evidence, and as for that adherence to Christ, as of a woman to her husband, its certaine faith breeds it, keeps it, feeds it: if faith were a meer matter of the braine, and a point of floating speculation onely, then it might be firme in it selfe and in its causes, and yet not firme in respect of us: but now, sith faith is practical, and hath not an idle signe, but is busie and doing, it cannot stand without some kinde of demonstration; it works assurance, and that helps against doubting; it works holinesse as it is holinesse formally, and that helps against doubting too; so that, as it doth *certifie*, and as it doth *sanc-tifie*, it doth help against discomfort, and that helps against doubting too; so then, all a-long, faith is *from faith to faith*, from strength to strength, it gets ground every way, all it doth first and last tends *to*, and ends *in* assurance, which is a cleaving to Christ on good grounds and saving arguments: otherwise a man being wrongly informed, may stick as fast to Anti-christ as ever any did to Christ; that of *Aristotle* being true, that things probable (ay false) may be as clearly represented to us, and as strongly apprehended by us, as the most certaine, and most true things in the world. *Durand* shall conclude this for me, who expounding a place in *Austin* faith, that *Austins* meaning is, That he that hath faith, is as sure that he hath it, as of any thing whatsoever; for he that beleeves, hath experience that he beleeves, and by consequent that he hath faith: for

Part. IV.  
Chap. I.  
Heb. 11. 1

Rom. 8. 17

Sent. 1. 3.  
D. 23. q. 7.  
n. 11.

VI

1. 9. 2. 11

Rev. 2. 17.

for nothing is more cleare and certaine then experience, and to which all other matters are resolved that we may come to a further certitude of them: Thus he, hence it is, that experience is the mother of Arts: Let all be shut up in the words of Christ, who could see in the dark. This is *the white stone which none knows but he that receives it*; and therefore he that receives it, doth know that he doth receive; for if none doth know but he, therefore he doth know who receives it that he doth receive it.

This last Section cannot be meant but of men of some years, not of children.

## SECT. V.

### *Doubtings Answered.*

WE must not suffer Satan to wipe us of our comforts, because we are haunted with many *Doubtings*: Faith is not ever (if at all) to be simply without them; but to conquer them: All finnes are contrary to Faith *materially*, and faith is contrary to them *causally*: but *unbelief* is the sinne which is contrary to faith *formally*, and therefore faith looks on unbelief as its greatest enemy, and doth first and most of all strive to cut the veine of unbelieve, that a little and a little it may bleed to death; and if our faith get any ground of any sinne at all, it is against unbelief: we must not think that where is most *doubling* and

and staggering ( yet the staggers is a dangerous malady ) there is ever the least faith; for a man that hath a weak faith, in case he be not tempted, may scarce know what *Doubting* means; whereas another though he have a strong faith, yet being often and strongly tempted he feels more rubs, and is more often on the rack of doubting. A child when the wind blowes not, can stand and walke alone without staggering upon some high hill: whereas a strong man when the whistle and storme is up, hath much ado to keep his legs on plaine ground and on an even place: we are much mistaken then when we say, we have many and great doubts, therefore we have little or no faith: whereas sometimes *Doubting* doth not come from the weaknesse of faith, but from the multitude and greatnesse of our tentations; now it is not in our hands, to set down how often or how seldome, how weakly or strongly we shall or may be tempted. Christ had faith in absolute perfection, yet he was in a study when he saw death in its circumstances rushing upon him, his faith then was glorious in that he did outride the tempest, and got to the haven in spite of the greatest tempest that ever was, with his *My God, my God, why hast thou forsaken me?* He saith *Why hast thou forsaken me* but once, but he said, *my God, my God* twice for failing, which shews his conquest: whereas a little matter, like a little strong water will quickly turne a weake braine: this difference is to be held betwixt Christ and us, that he did resist *fully*, we *truly*, but not *fully*: one who

Part. IV.  
Chap. 1.

*Actus intensior  
cum habitu  
remissionis  
Remissionis  
cum habitu  
intensiori  
prout con-  
stat operis  
intensioris  
fuerit  
sive remissionis  
Scor.  
Quod. q. 3*

Mat. 27.  
46



Doubling,  
whence it  
comes.

Jam. 1.8.

Gen. 49.4  
unstable  
as water.

who is ravished may be forced to some delight, but in law it is force and ravishment for all that, and so it is not imputed. So we that are flesh and blood in part, in all tentations do yield some delight, the flesh will spawn forth something of its own, but we delight not in that delight, it is not set on our score, And thus though *Doubling* do a little please our flesh, even then when we are in the very act of resisting, yet, because the inner man is against it, this is not scored on our heads: if faith were an absolute full assurance, then there were no place left for any doubting, but it is ever a true, but not ever a full persuasion wherefore it is mixed with some grains of unbelief; but how is this found out? Thus. 1. We must see *whence* it comes. He that is unstable in all his wayes, who is never at any true quiet, but when all without is quiet, growes unquiet like the sea with every storme, this is the *Doubter*, the *Double-minded man*; Not he who is in the right way, and labours under some doubting, but he that hangs betwixt two waies and knowes not which to chuse, whether God or *Baal*: this kind of *doubling* smells too rank of the flesh; like fish, salt it ever so much, yet it stinks and the best may be (and most are) unstable in some of his waies: but this double-minded man is unstable in *all* his waies; like water which fashions it selfe to the figure of any vessell it's put into; if round, the water is round; if square, the water is square. The fluctuation which comes from a double and doubling heart is an iniquity

iniquity hatfull to God, but that dubitation which ariseth from a sudden or a violent temptation, is skipped over by God as an infirmity. Alas! we know but in part, and we cannot believe further then we know. Wherefore we believe but *in* part, we believe but a part of what is to be believed, and that part which we do believe we believe but in part neither: Now were our assurance as extensive and large as our faith, our faith being but of a part, and of that but in part, our assurance can be but in part. But now sith our assurance is lesse and narrower then our faith, our assurance must needs be but in part, sith our faith is but in part: Our comfort stands in this, Satan doth but sophister it when he would but it upon us, that we do not believe at all because we are not so fully perswaded in our minde; whereas faith may be where it is not strong (as all true men are not strong) and full assurance of understanding is not ever where faith is: yea, faith which is strong in one thing, the same faith is not strong in another, a strong faith at one time may be weak at another time. It is enough that we have some evidence and assurance: and such as it is, it is too good to be sold, all the world cannot value it, it is above all riches and rubies: A signe it is of great love of money, when once griefe is great for the losse of a little of it: so, to grieve much for a little decay of faith, is a signe of much love to faith. Though sometimes we having faith have not this testimony to us, yet we have it in us. A man may look

Part.IV.  
Chap. I.

Cart. on  
Prov. p.  
378.

Simile.

Assurance  
our wages  
rather  
then our  
work.

2 Tim. 2.  
19

Heb. 11. 6.

look for his knife when it is in his mouth, and I would that we would leave disputing and hearkening to Satan, and turne our selves to thank God for the assurance we have, and labour with God to get more, to come to an higher straine: yet still to consider, that assurance is rather our wages, then our work. Let us work out our assurance, and go on in serving God day and night, in performing sincere and holy obedience, and then we shall find that assurance will come on gradually more and stronger. No sin but plucks a feather from our faith; and no obedience but adds a graine at least unto our assurance. Let's go on in the way to heaven, haste on to perfection (which is called an hastening to the coming of the Lord) from step to step, from strength to strength, make use of the assurance we have, and when we do doubt in any materiall thing, the Word will reveale it unto us. Turne we our disputing into obeying, and obedience will bring assurance; we are called before we are justified, and we are justified not by our assurance, but by our faith; the just lives by *Faith*, not by *Assurance*, as a man lives by having a soul, not by knowing that he hath a soul; our foundation is Gods Election; *The Lord knows who are his*; and though like children we know not him *many times* to be our Father, yet he ever knows us to be his children; as in sicknesse we live, though sometimes we know not our own Patients; *without faith it is impossible to please God*, so the text saith, but it saith not,

not *without assurance*. God may be said to be pleased with us, though we cannot be said to please him. God is pleased with us before we have faith, so as to give us faith: yet till we have faith we cannot be said to please him: it pleaseth God to cause *his* Sunne to shine on the wicked, yet the wicked please not him. Papists would fain lead us into a wood, when they tell in a long story that, and how faith is an *unevident* assent; as where *Paul* saith that faith is the *evidence of things not seen*, i. e. not evident to sense, to Reason: so in his Divinity it is an evidence of things not evident to a natural man, yet evident to such as have the Spirit: as a Mathematical proposition is evident enough to one who hath Mathematical eyes, but not to a swain who will not be made to beleeve, that the moone is much bigger then his waine-wheele. To returne: Satans common deceit is, to put us in doubts, that we do not beleeve because we do *doubt*: But the contrary is the truth, that because we do doubt, it rather shews that we do beleeve; we use not to doubt of that we have not. Doubting accompanies faith, and faith a little and a little eats out doubting, but not quite till we come to heaven. The argument follows thus: the tree shakes, therefore it is a tree: Satan saith, because we shake, therefore we have no faith: we say, because we shake and doubt, therefore we have some faith; we must set the state of the question right, and after look out sound reasons to confirme the

E truth.

Part. IV  
Chap. I.

*Veg. de*  
*Justif. q. r.*  
*Heb. 11. 1.*

*Imbecillis  
est animi  
relinquere  
veritatem  
propter  
difficulta-  
tem argu-  
mentorum  
in oppositū.  
Arist. de  
continuo.*

*Multum  
adjuvat  
cor fidele  
noscere  
quid cre-  
dendū non  
sit etiam  
disputandi  
facultate  
id refutare  
non possit.  
Aug. de  
Hæres.*

truth, then answer objections: thus Scholars do in their disputations, not go about to answer objections, before they are soundly settled in the truth; for this would lead us into a maze, and there leave us. Satan is a cunning Sophister, and will finde us work with fallacy upon fallacy; no sooner have we unknot one knot, but up starts another: whereas if we would make our selves strong, and cleare in the truth first, then the objections of Satan would come to little. He that once is sure, that he is in the right, though he cannot spell out every riddle, yet will hold his own to die for it; and if Satan chance in some particulars to pose a beleever, yet he knows it is a fallacy, and in the general holds his own: he cannot be brought to stagger so as to question the conclusion, but rather gets him to God and gets ground of his dubitations: and when all is done, such an one will not desert that which he knows to be right and certaine, for that he cannot shake off every scruple, nor untie every knot: and indeed as the Philosopher observes, it is a note of a shallow braine, to forsake the main truth, because one cannot answer all the difficulties which are brought against it: one doubt will beget another, and we shall but runne in a round, from scruple to scruple, in case we begin at the wrong end: wherefore let's not first go about to answer objections against our assurance, and then look after reasons to confirme our faith, but first confirme our faith by sure

sure proofs, and then we shall answer all objections the easier. This we finde in *Tully* an Heathen, who gives two reasons why men are so to seek in things perspicuous: one is, for that they do not fix their mindes and intentions on the light that is in things cleere and perspicuous: the other, for that when they cannot dissolve such captious fallacies as are brought to the contrary, they desert the truth.

Part. IV.  
Chap. I.  
In *Lucullo*.

## SECT. VI.

*Marks of our assurance.*

WE must not ground our assurance on such marks as are too broad, as Creation: for God made *Judas* the worst of men, and the Devil the worst of creatures. *David* (I know) did plead that he was the work of his hands: that was because he did answer the Law of his Creation: outward profession is too broad too; this were good sport for hypocrites, the worst of professour; for they may, and often make a glorious shew; but God is not fed with shews; there was one who had not on the wedding garment; thence Christ infers, that many are called and but a poore few chosen; because many are as that one; Bare profession is like *Sauls* armour, too bigge for *David*.

E 2

Marks of assurance must not be too broad.

1.

2.

Mat. 22. 11  
*Quomodo projecto uno de multis, pauci electi nisi quia in illo uno multi?*  
Aug. in Psal. 61.



3. *vid.* Nor will civility carry it : the Pharisees were civil people ; their righteousness is not in the matter of it condemned, but our righteousness must *exceed* theirs. Yet for all they were civil and strict, the whole is nearer the Kingdome of Heaven then the Pharisee, all who are holy are civil, but all civil people are not holy : they pay not God his own, therefore their paying men their own is too broad ; they that build on their civility, shall go to Hell for their this civility. Lastly, many think the matter cock-sure, for that they can pray, make or repeat a Sermon, for that they have had trouble of minde within, and have suffered much without for Christ ; but some can pray, cry Lord, Lord, can preach, *Have prophecied in my Name*, saith Christ ; can make long prayers, and long Sermons : can give their body to fry a faggot, and all this proves *nothing* : it's one thing to suffer in the truth, another to suffer for the truth ; one thing to suffer for the truth, another to suffer for the love of the truth ; when 'tis to be feared they did suffer for the love of their own glory, rather then Gods glory ; as 'tis to be suspected, for that they in word and in print are too brief in speaking, and cracking of their sufferings in the Bishops times. Hollow trees are rotten at the heart, and these hollow professours are false and rotten within ; for error may seeme to us to have more probability then the truth, and 'tis no strange thing to see men suffer much for error, not as error, but as it seemes
- Mat. 5. 20.
- 4.
- Mat. 7. 22.
- 1 Cor. 13. 3

seemes to be true to them. They who glory now in their suffering then, shew that they did suffer too much for their own glory then. There is another mistake when men rest on things too narrow, as those were too broad; so these are too narrow, as when they build on properties peculiar onely to true beleevers, but not common to all beleevers; Are indeed where faith is, but faith may be where these are not: as proper to strong Christians only. All Davids worthies were worthies, but *not like the first three*: such as excell, are not more children, but more profitable children: and the reason is, because they have these excellencies from some extraordinary parts and endowments of nature, from extraordinary helps of education, from an extraordinary degree and measure of grace and Gods Spirit; now all this concludes it proves indeed, that weak Christians are not strong Christians, but it proves not that they are no Christians at all: nether is it strength of faith, but truth of faith which gives essence and existence to assurance. A strong childe is not more a childe then a weak one. This weaker Christians had best remember, lest the devil abuse their simplicity and drive them to discouragement: What? saith Satan, Thou a beleever? dost thou not see how such and such put thee down! Do those duties, bear those crosses, hold out in those exercises, which thou cann'st not do; thou doest sink under half so much, it's a signe that all is not well, thou doest so favour thy self. All this shakes

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Chap. I.

Nor too  
narrow.

2 Sam. 23.  
19.

not a Christian, I grant all is not well, it's enough that the maine is well, so long as we do what we can. Why? because the proposition is not general; for all Gods children cannot do so, but only some which have such strength with them.

Againe, some are made of such a temper as that naturally they are cheerful, and bold, and resolute: Now in this case also we must have more wit, then to give credit to Satan when he cries out that such and such are cheerful, are not so fearful, so dull, but full of Spirit: we must here wisely distinguish betwixt nature and faith: that though some be, yet all are not so valiant: the disciples had some faith, and were Gods children in the midst of their feares, as well as when they did rejoyce in tribulation. A weak faith seconded with strong natural courage, will go further then a great deale of faith, joynd with a timorous disposition in a man of a white liver: so a cheerful man with a little faith shewes many times more joy then more faith meeting with a melancholy temper: chaffe many times may be mistaken for wheat, and passions for zeale: affections of joy and feare are in themselves sensitive, and taste much of the cask: but in the higher matters, called intellectual, 'tis certaine that simply where is most grace there are most and best spiritual actions; as a lesse capacious understanding with more grace produceth more and more spiritual effects

fects then a large braine with lesse grace; and the higher operations of the minde are inorganical, and smell not so much of the smoak of the body. I dare affirme it, that a bold daring spirit *without faith* may go further in some outward troubles sometimes, then some *weakish faith* shall do in a faint-hearted man.

Againe, some by reason of their natural parts, and their bringing up do attaine to that measure of sanctification, that they have not beene defiled with great sinnes, that they do not know what it is to be gamesters, to sit up all night at cards, to make an idol of a paire of Tables: He is taught that much gaming is a point of much intemperancy. Now here the Devil comes upon some Christians, Seest thou not what the lives of the faithfull be? where God gives a man faith, he will keep him from great sinnes; he will so grace him, that he shall beare much fruit, but thy life (man) hath beene unprofitable, thy service but little, thy failings many, thy corruptions great: and dost thou think, that God hath nothing to do but to cast away his heaven on such a drie branch as thou art? why, this is false doctrine: for this befalls not all Gods children before conversion, as we see in *Magdalen* and *Paul*, nor after conversion neither still an end, for true faith may stand with falls, as with great.

The like may be said of an extraordinary measure of faith. Some of Gods children at-

Part. IV.  
Chap. I.

Scor. lib. 3.  
Dist. 13 q.  
4. & ad  
tertiam.

*Videtur  
ludo dedi-  
tus homo  
in tempe-  
rans esse.  
Arist. Eth.  
l. 7. c. 7.*

taine to such a degree, that even by it they  
 are as cheereful in outward wants, as in the  
 enjoying of abundance; they are wonderful pa-  
 tient in the greatest crosses, exceeding thank-  
 ful for the smallest mercies: so filled with a  
 desire of the presence of Christ, that they wish  
 for nothing more then a dissolution. Now  
 here we must be wise, and not take the devils  
 part against God and our selves, when he tells  
 us that we are not beleevers, because we have  
 doubts, not only touching salvation, but touch-  
 ing maintenance: also too many risings are in  
 our hearts when wronged, much discontents  
 though our estates be too much for us: and for  
 death, they are so farre from desiring it, that  
 unlesse it be in a passion, we are afraid to think  
 of it. Our answer for all this is, that it is not so  
 with all beleevers, nor with many at all times  
 in the same measure; but as they are more or  
 lesse assured of heaven, and affected with the  
 excellency of it; *David* was a beleever, and  
 one of the highest forme, but yet *David* who  
 was so confident at one time, was doubtful at  
 another. He that sometime could say, *Though*  
*thousands compass me about to destroy me, yet*  
*I feare nothing*; at another time said, *All men*  
*are liars*, even the Prophets too, though he  
 himself were a Prophet. He that at one time  
 could say, *I shall not die but live, and in the*  
*Name of the Lord I shall do valiantly*, could say  
 at another time, *I shall die one day by the hand of*  
*Saul*, and runne his countrey for fear, contra-  
 ry to what he had in promise from God; The  
 same

Psal. 3. 6.  
 116. 11.

118. 10.

1 Sam. 27.  
 1.

Part. VI.  
Chap. I.

1 Sam. 25.  
13

Mat. 6.

same *David* was not the same man in patience alwayes. He that could be patient when *Shimei* railed at him, and his servants egged him on, and that in Gods Name too : yet could break the peace, when *Nabal* crossed him. And whether he had not inward terrors also, and many doubtings too of Gods favour, as well as great consolations, who could tell better then himself as we finde in more *Psalmes* then one ? As for his willingnesse to die at all times, let his own practice shew ; what desire had he to be dissolved when he fled to *Achish* to save his life, and there behaved himself not like himself ? The Disciples were well settled for their soules, yet did they stagger about maintenance here ; as Christ intimates when he stands so much upon arguments to confirme them in it, that they should be provided for in this life ; so that a man may make no question as touching his salvation, and yet make too great question as touching his maintenance here : and yet not doubt much of heaven ; so that though it be true, that some do attaine to that height of confidence, and obedience spoken of before, yet none alwayes from their first conversion to their death, or if some do, (as *Paul* did) yet all do not. *Paul* was a full grown perfect man in Christ the first day, (if not houre) he was borne anew, and therefore Satans arguments hold not against us and our Faith, sith these be but particulars, and particulars serve not to build conclusions on.

And thus we see that some notes of assurance  
are



Wide difference  
between  
salvation,  
and assurance of it

*Omnis, feli,  
semper.*

Things  
proper to  
beleevers.

are too particular, as those of the other sort were too wide and general: which notes on both sides must be heeded, lest on the one hand we presume too farre, or on the other despair too much, neither of which will end in our good or Gods glory: and therefore as in most cases a meane is best, so in this also; let us then comfort our selves with such notes as all Gods children do reach unto, being only sufficient to give to the soule full satisfaction in this question. Be sure to hold this firme to the death, that there is a wide difference betwixt salvation it self, and the assurance of it. One may seeme to be sure to his own thinking, on false and erroneous grounds, when it is no such matter: and one may have assurance in him, and yet not be able to discern it in the houre of tentation, which is a kinde of houre of darknesse. The very best have been to seeke sometimes, and yet there is a Master-root which governs all within, and an immortal seed which more or lesse, first or last, will shew it self to be of God, and that by infallible demonstration; sometimes from the *cause*, and that is *firmest*, and holds up in fits of Desertion, but most times it disputes from the *effects* which are proper agreeing to all beleevers, to beleevers *only*, and *alwayes* to beleevers, and this is *clearest*.

A few lines shall serve for such notes as are proper only to the Saints, and yet common to all the Saints at all times, this prooffe is convertible, all beleevers have them, and all who

who have them, are beleivers.

1. The Spirit of prayer shall begin to the rest: as breath is a proof of animal life, so prayer is of spiritual life, *Lam. 3.* the Prophet calls it breathing. And though it be so weak, that as *Paul* shews we cannot utter it, or (as the Prophet sayes) we cannot speak: yet there is still a secret lifting up of the soul; *Who-soever* (saith the Apostle) *calls on the Name of the Lord, shall be saved:* and all that are saved (except infants) do more or lesse call on the Name of the Lord. Faith proves prayer, as from the cause: prayer shews faith, as from the effect; and what if we cannot pray as we should and would? yet a desire to pray is prayer, prayer being the desire of the soul. Do not say then, I cannot speak, therefore I cannot pray, a man is a man though he be speechlesse. Some tell us, that desire is rather a wish then a prayer, except it be intimated; But what needs this betwixt God and man? Betwixt man and man praying and wishing may well be two things; but not betwixt God and us: the tongue of a man benumbed in a palsie for the fit is of no use; but the soule within is never benumbed, there is spiritual heat and blood in the soule, as long as there is life: as long as there is groaning, and but groaning, there is prayer, *Rom. 8. 26.* where groaning is, we doubt of death; but as long as there is groaning we know there is life; and sometimes this groaning is the most spiritual kind of praying. Nay, God himself will have us at a stand sometimes;

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Chap. i.

*Rom. 8. 26*  
*Aug. Ep.*  
*15. 6.*

*Rom. 10. 13*

*Baine help*  
*to an holy*  
*life.*

*Ipsam De-*  
*siderium*  
*tuum Ora-*  
*tio tua,*  
*Aug. in Ps.*  
*37.*  
*Si vel hoc*  
*dilemus*  
*quod non*  
*possumus*  
*orare, jam*  
*oramus,*  
*Aug. ad*  
*Simplic. I.*  
*1. q. 2.*

*Fides &  
non petita  
conceditur  
ut ei peten-  
ti alia con-  
cedantur.*

*Aug. Hom.  
17. de grat.  
& lib. arb.  
c. 14. Pro  
sper de  
vocat.  
Gentium,  
l. 1. c. 24.*

*Scalig.  
Exercit.  
6. & 9.*

*Jonah 1, 5*

times; for some time to teach us that not only the gift, but the very act of prayer is from him, and that God must give us the very act of praying as well as the faculty; it's certaine, to pray is to ask in faith, and faith one must have ere he can ask in faith: so that the first root of faith is a grace given without asking, that having faith (I meane the first faith) without asking, we may ask in faith; and what if many times we pray not? yet our faith may not be said then to be idle; for when we are asleep our faith is not ever idle. Dreames often shew something in beleivers, which is not so in unbelievers, as the Philosopher saith, a virtuous man differs from a vicious man in his very dreames. To work, and not to work, are not simply opposites; but to work, and to refuse to work, this is formally to be idle, when we can and should work, and yet will not, which faith never doth; if then we can say, that though sometime it be so with me, that I am so stult that I cannot pray, yet it is never so with me as to resolve not to be willing to pray: nature may, and doth teach most men to call upon God, as the Mariners did call *every man on his god*: but to call upon the true God, and that in Christ, that is only where faith is; for natural reason doth shew much of God, but nothing of Christ; nothing shews Christ, but revelation of the Word and faith.

2. The next proper adequate is a conflicting against unbelief: this striving shews some

some opposition betwixt it self and it self. So Paul, *I and not I*, Rom. 7. 20. and again, *I and not I*, 1 Cor. 15. 10. and againe, *I and not I*, Gal. 2. 20. Faith fights against all sinnes, but most and chiefeſt againſt unbelief; I ſpeak not ſo much of unbelief in reſpect of God, as of Chriſt: I may call it myſtical unbelief, this no man can truly ſee, ſoundly fee, thorowly bewaile, but he that hath ſome faith in the Goſpel, ſome belief in Chriſt. Reason is at a ſtand, this is not onely too high for reaſon, but it is quite out of reaſons element; this is fooliſhneſſe to reaſon, it is not only above it, but looked upon by the beſt reaſon, as a piece of egregious folly: nothing in a man ſo great an enemy to faith, ſo truſty a friend to this unbelief, as *reaſon*: and upon this or the like ground the very Heathen could ſay, that man ſhould not be ſo wicked, nor do ſo wickedly, were it not for his *reaſon*. But for the Law of our nature, there may be ſome wreſtling in an unregenerate man, and often is betwixt his lower or middle region of affections, and his upper of his underſtanding; but for that fight which is betwixt reaſon and the Spirit of grace in a man, that is onely to be found in the truly godly: and where ever this is found, there is true piety, when the ſtrife is betwixt reaſon partly ſanctified, and partly unmortified: ſo that if we can finde it our greateſt trouble, that we can ſee and beleve ſo little of Chriſt and his promiſes: this diſputing betwixt the law of our mindes, and the law

Part. IV.  
Chap. 1.

Unbelief  
myſtical,  
What?

Cic. de  
nat. Deo-  
rum, l. 3.

Mar. 9. 24

Luk. 17. 5.

law of our members is a proof, that there are good things in us. Thus in the Gospel, *Lord, I beleeve, help mine unbelief*: he saith, *his unbelief*, for it is properly ours: Faith and unbelief dwell in us too neere together to agree; unbelief is a crosse piece, like an overthwart neighbour who is ever jangling and fiding. Do we somttimes say, *Lord, increase our faith*, and sometimes againe, *Lord, help our unbelief*? then let us not say, (*we have much unbelief, therefore we have no faith*,) but rather sith I do beare my unbelief as an heavy burthen, and runne sweating and blowing to my God to refresh me, and to give me ease in my soul against my unbelief, therefore I do beleeve, so then as badde an inmate as unbelief is, yet this good it doth me, that by its stirring the coales against my faith, I know I do beleeve. In skirmishing, this rebel unbelief many times gets the upper hand, but in the maine stock faith useth to winne the day, as the *Romanes* used in all their battels to lose at first, to winne at last, though I confesse it doth often cost us hot water; many a prayer, many a salt tear, many a sigh, & perhaps many a fast too; this devil sometimes will not out but by a prayer and fast, we are put to starve and fast away the sorry partner. We grieve when unbelief in some particular bouts hath the better, and are glad againe when faith winnes the day; but we are never glad when unbelief is master: this crowing of unbelief is but the cracking of a coward before he loseth the victory.



Story. Faith at last doth ever winne the day. Where is no power above, there can be no rebelling; so where all is quiet, there is nothing but unbelief; but where unbelief strives to be master, there it is not master. It follows not, I have unbelief, therefore I have faith: but this follows, I cry to God for help against unbelief, therefore it is a truth to say, *Lord, I beleeve*: for nothing sets the heart against unbelief, but faith. He that feeles himself sick, and goes to Physick against it, he may be sure he is not dead. Again, where is only historical faith, there may be an opposition in regard of the history of the Gospel; but where the opposition is in regard of the mystery of godlinesse, there is that faith which saves and justifies. This civil war betwixt a man and himself within himself, in one and the same faculty as touching beleeving and unbeleeving, doth make way and roome for peace; the more a man doth beleeve by an historical faith, the more he doth *tremble* at the wrath to come, as the devils do; but the more a man doth beleeve with a justifying faith, the lesse he trembles; for the more of this faith we have, the more assurance we have of our pardon and Gods favour, and the more we have of this comfortable assurance; the more we rejoyce, the lesse we tremble. Faith indeed and sense often crosse one another; but yet when a thing is partly known by sense, and partly by faith, (experience in part, and faith in part may well consist together) assent comes on the easier

Part.IV.  
Chap. I.

Jam. 2. 19.



Mat. 8.

Joh. 20. 29

easier and the firmer, as, *Blessed are they who beleeve and see not*; so beleeve and thou shalt see, beleeve first and see after, let faith go before, experience come after, and both breed the best assurance.

## SECT. VII.

*A case: How faith and assurance may be where sinnes be.*

**W**E are often at a stand, whether we do beleeve or no, for that we sin so much and so often; were we all Spirit and no flesh, then this would follow: but sith we carry about us a body of sin and flesh, as well as a stock of Faith, faith and sin be, and cannot but be in the same man: wherefore our falling oftentimes into sins, and sometimes into some greater sinnes, proves no such thing, the acts of sin being not contrary to the habit of faith: it's true, where fire is, cold is not; for that fire is, where it is, in the supream degree of heat: but faith is rather in remisse degrees, as warmesse in water that is warme, mixed with some degrees of cold: besides, fire is a natural agent, which works according to the utmost of its vigour, but the habit of faith in the soule doth not produce its acts by any natural necessity, and a man who hath it, may use it, or not use it, ay may give himself for a turne or

Aquin. I. 2  
q. 71. a. 44.

Part. IV  
Chap. i.

two to the contrary ; not that there is more power in the flesh then in faith, backed by the potent supply of the Spirit of God ; but by reason of our negligence it is, that acts of unbelief may not only stand with the habit of faith, but are compatible with the very acts of belief it self, unbelief is in our very believing, *I beleve*, (saith he) *help my unbelief*; the best is but in part, therefore the unregenerate part is in part in the very regenerate part. *Abraham* did not only shew want of faith, but want of wit in the matter of *Sarah*; for, had he spoke out and said roundly that she was his wife, all had been well ; but in that he hid that, and said she was his Sister, all was like to be naught ; but because he did it by being overtaken with that potent passion of feare, God pittied him in this his infirmity ; for (as the Philosopher saith) one is subject to one passion. another to another, but all to fear ; a passion apt to shake the most constant man. I say the Lord did pittie his weakness, and his sinne proved an occasion to enrich him, he got sheep, oxen, He-asses and She-asses, Men-servants and Maid-servants by the bargain ; and this sinne *Abraham* did sinne after he had forsaken all for God. Yea, he fell into the same sinne againe, and prospered in that too. The like we read of *Isaac*; no question the Lord did look upon that secret staffe of faith in *Abraham*, and *Isaac* in the time of these their sinnes. I question not but *David* did sinne when he counterfeited a fit

Gen. 12. 6

Gen. 26.

F

of

of madnesse, yet that proved a meanes of his escape, and on that occasion he penned the 34. *Psalme*, which shews, that the heart of a godly man is many times upright in the maine, in the very act of sinning; it's not hard to discern a seed within, when *David* fell into those mighty finnes of adultery and murder.

1 Joh. 3. 9.

Againe, faith is not only seen in keeping us from sinne, but in the very mannner of our sinning; for though a godly man finnes the same finnes with the wicked, yet not with that free and full consent; there is a flea the while in his eare, somewhat within which offers a check and plucks him by the ell-bow, this is the sense of that in *John*, *He that is born of God finnes not*; not I (saith *Paul*) but sinne that dwells in me; thus in a godly man there is (1) and (not I) the voice within makes the heart to recoil against the flesh. So then, sith a godly man doth thus differ in the manner of his sinning, and not only out of his not sinning, but sometimes rather out of his very sinning he may bring sure and sound proof of his faith.

Luk 15. 47

Lastly, what if a godly man sinne the same finnes with the wicked? yet he doth returne home againe, *he comes to himself*; which the wicked do not, and this is one of the greatest acts of faith, to raise one up againe, when he is much weakened by fall's into finnes: it shews great strength of nature, to wrestle out of a great disease; so it shew's life and strength of faith, to pick up our comfort out of great finnes. *David* had never been suffered to fall

into

into great finnes, had not God ready for him great aid of grace, to help his faith out of such great staines of bloody finnes. It's not easie to stand; but when we are once down, and have thereby given Satan great advantage, it cannot be easie, but requires much strength and much grace from above to get up againe. Thus to rise, is not ever from a stronger *habit*, but it is ever from a stronger putting forth of the *habit* of faith into *act*. When thus we do returne to our comfort, we finde out our faith more and better then ever, albeit it be not ever necessary that in resisting and rising up again we should ever work according to the utmost efficacy of our vertue. Ah happy fall, that hath been the occasion of so much good! A godly man may say when the storme is over, I had been lost if I had not sinned: I had perished, if I had not perished: I had never been so well, had I not been sick: Little did I think, that God did so love me, as now I see he doth: I did never think, that it had been possible for me ever to have got away such a guest, but to be the better for it too; oh unspeakable mercy. Had I beene told before-hand, that I should have sinned such a sinne, like enough I should even have sighed my heart to pieces, all the world could hardly have perswaded me that ever I should have come to my selfe againe: but now I see what true faith can do: I find by this, that had I not had faith, I had been undone, over head and eares in deep

*Nec in re  
sistendo nec  
resurgendo  
operari est  
necesse se-  
cundum to-  
tam virtu-  
tis nobili-  
tatem.*  
Bonaven  
l. 4. D. 14.  
part. 2. a. 2  
q. 1. ad  
illud.

despaire; this getting out of sinne doth more evidently shew my faith to me, and the work of faith in me, then all the sinnes that ever I have avoided and not done, or all the duties that ever I have done. Ah this is golden Physick indeed, and I will make more account of my faith now then ever. Hereafter I will take the more heed, that I do not come to such a losse againe; but now that the danger is put off so well, I hope I shall be for ever more established in faith, and in the assurance of my faith, the longest day I have to live.

## SECT. VIII.

*Answers to Doubts as touching little faith.*

**Y**ield not to the temptation, so as to think our faith is *none* at all, because it is but a *little*. Faith is weak sometimes for want of knowledge, *Rom.* 14. 1. sometimes for want of application, *Mark* 9. 22. We finde, *Rom.* 14 (in favour of weak faith) the charge there and blame is laid on such whose faith was strong. But be our faith little or much, weak or strong, it is our *victory*, if we have no more then a grain of mustard seed, the least of seeds, which bears great boughs (as the mustard-tree doth in those parts:) it will remove mountains, mountains of sinnes, mountains of crosses,

mountain-

1 John 4. 4

mountains of doubts; for faith doth not do the deed in and of it self, but as it doth apprehend the Lord Jesus; if a *little* faith did take but a little of Christ, then there were cause of trouble, because we must have all Christ, or we cannot have heaven: but now, sith a little faith doth lay hold on all Christ, all his merits and vertues, and makes him all ours, all is well; a strong faith can apprehend but all Christ, and all Christ may be apprehended by a small faith: as the famous *Kendal* saith, *The least degree of beliefe carries that in it, which is a sufficient evidence though it be not sufficiently evident*: the person for some respects may not receive it; as there are scarce any who have *all* assurance, so some may go to heaven without *any* assurance: *so he*. Did faith take hold on Christ, and not hold him fast, our comfort were not firme; what boote were it to take Physick and not hold it in our stomack when we have done? but Christ died not only that we should have faith, and that our faith should have Christ, but that it should hold Christ safe and fast against all the gates of hell; a weak eye saw all the brazen Serpent (said *Austin*,) and a weak hand takes all the pardon, not some of the pardon only: This I say not, that we must or may sit down by a weak faith, and labour for no more: but when a man would faine have more faith, and cries out, *Lord, encrease my faith*, and yet it will not be: then *this* weak faith must be his strong comfort: for God doth sometimes give

Part. IV.  
Chap. I.

D. *Kendal*.

Luk. 17. 5



Phil. 2. 13.

Aug. tract.  
12. in Jo-  
an. 3.

2 Per. 1. 1

the *will*, and not the *deed* to performe, and yet then accepts the will for the deed: and in this sense a little faith may be said to take Christ for our justification, as well as ever the faith of *Abraham* did: perfect comfort may come out of imperfect faith. It is true, the stronger our faith is, the easier it is for a man to come to his assurance that he hath faith, but be the faith ever so little, yet if we be sure that we have faith, we are withall sure that we are in Christ, and so out of the least we may suck strong consolation, and in time it will overcome doubting. Faith and knowledge are two things, and it shakes not our faith to pieces, that many mysteries of godliness are so deep, that they cannot perfectly be understood, nor doth the imperfection of our inward sanctification prove the imperfection of our justification, sith faith is a grace given because and whilest our sanctification is imperfect: when that is fully perfected, then faith ceaseth as touching the act of beleeving; all the matter is, that a *weak* faith is not so easily discerned, we all know that is said to justifie us, not in respect of the *entity* of it, but in respect of the *office* of it: Christ apprehended by faith, or faith apprehending Christ, doth the work of justification: therefore faith is said to be a *like precious* faith. A strong childe is easier felt then a weak in the mothers body: so when Christ is *formed in us*, by a strong faith it is sooner perceived. A great star of the first or second magnitude is easier dis-

discerned then a lesser star; They who have great faith use to have greater assurance, because a great faith is found out easier and sooner: but if one get a good eye, and come to know that he hath faith, and a true one, though a little one, that man needs not want for assurance. A strong faith, not found out so fully, yields lesse comfort then a weak faith which we are certaine of; we are deceived if we think that our perswasion is weak, simply because our faith is weak, whereas it is because we doubt so, whether we have faith or not: Let a man once come to know certainly that he hath true faith, be it ever so little, he cannot but withal be perswaded that he is justified, and shall be saved. Great cause have we then to study this point, to labour after faith, and after assurance that we have faith; many of us are very earnest after holinesse, and we do well, and perhaps we are drawn to it by the beauty which shines in holinesse and vertue; we labour and labour, yet sometimes little is made of it; for that we do not begin at the right end. I would we would turne a new leaf, and strive more after beleeving, and above all our getting to get faith and assurance of faith, and then holinesse will come with the more ease. We strive earnestly against sinne, and much ado is made to that purpose, and withall it's to be doubted, that sometimes we so cry out about sinnes, more out of a conceit to be justified by good works, then for any thing else; else we would strive first and

most against unbelief; for true grace must be had from Christ, and nothing will fetch it from Christ like faith: nor is it any other vice so much as unbelief, that hinders this holy influence from Christ, to kill the worms which sins do breed in us whilest we are in these mortal bodies. I would we would put forth our selves more to get away unbelief, and to get faith, that vertue may come from Christ to us as from a living spring.

And as we must make out for faith, so for the free use of faith; for when we have it, we cannot use it without leave and power from God, without a continual supply of the Spirit of Christ. It is true, that moral habits which are acquired by us, when we have them are under the liberty of our will, because the operation of them comes from power in us: but now for graces infused, and supernatural habits that are poured into our souls, these *perfect gifts they come from above* by way of infusion; and when we have them, they are not under the liberty of our will, but the liberty of our will is under them, and we cannot use them at our pleasure, but as God shall give grace so to do. Wherefore we must to him to give us a power to act our faith, to put it to use, which *Paul calls the increase*: and if we ask it, we shall have it: he would not give thee grace to *ask*, but that he means to give thee grace *asked*. His goodnesse moves him to give us the gift to ask, and the same his goodnesse will move him to give us the

Jam. 1. 17

1 Cor. 3. 6

the thing asked : and be it but the least measure of faith , yet it carries heaven. The lost groat was *but a groat* : yet the woman lights a candle, and roves up and down to finde it, and finde it she did ; sith then one drop of this *agua-vita* is worth as much as our souls do come unto , let us turne every stone, and move all the friends we have in heaven and earth, to get it , and turne and winde it the right way, when once we have it. Lay all upon it to get as much faith as we can come by ; for the more we have, the more sure we are like to be , the greater an earnest is, it doth not binde in law or conscience the more , but we do rest upon it the rather. But if we can rise no higher, yet if we can come to the least grain of faith, the day is ours ; more is like to be merrier, but one drop will bind the bargaine ; for a drop of faith doth not help us to one drop only of the blood of Christ, but all the blood of Christ, every drop of it is all ours, and all ours for ever: It is not for nothing then, that all the Bible over are more promises bestowed on faith then on any grace of the Spirit else ; and Christ so commends faith on purpose, to make the mouths of the disciples water after it : When he had shewed what drink it was which would satisfie their thirsty souls for ever, they cry out, *Lord, encrease our faith* ; we may cry out, *Lord, encrease our patience, our hope, our humility, &c* but all will vanish, except we cry out, *Lord, encrease our faith* ; if he encrease our faith he doth encrease all. Let us then dwell upon the sto-

Part. VI.  
Chap. 1.

Luk 15.8,  
9

Luk. 17. 5

Eph. 6. 16

stories that are in the Word as touching faith, that our teeth may be set on, our mouths water after faith, sith the least faith that is, will work the greatest wonders that are : all desire victory, faith is our victory over *all the fiery or watery darts of Satan*; every several grace brings a victory over some several sin, as patience over passion, liberality over covetousnesse, and so in the rest; but faith doth give us a glorious conquest over all, beates not one Devil only, but the whole hoast of Hell. Above *all* (saith *Paul*) taking the shield of *faith* wherewith ye shall be able to quench (not onely some) but *all* the fiery darts of the wicked, that is, the devil: and what can Satan do without a dart? his manner being to fight like a *Parthian*, flying, casting his dart when he runs away. And if we have lesse faith then we had, then we have some left still, and perhaps we do but think so neither; when we were young, heat and passion went with us for zeale, yet this was but chaffe; now the chaffe being blown away, the heap left is little or nothing but wheat; so that we have lesse chaffe indeed, but not lesse wheat; we have in age lesse pride, passion, presumption, conceit then we have had, but more true faith, and true zeale then we had, therefore above all things take unto you the shield of faith.

C H A P.



## CHAP. II.

## Of resisting sinne.

N. 1.

**G**Rant an unregenerate man may resist sinnes primarily against nature, before they be done, when they are a doing, and disallow them when they are done; but not sinnes merely against *supernatural light* and revelation of the Word. *Aristotle* saith, all that are drunk, do repent them when they are sober, because it is a sinne of natural shame, and yet on another occasion the drunkard is for his pots againe; wherefore this granted hurts us not, (that some unregenerate men may resist and disallow some sinnes,) Some tell us that there are some things that are evil intrinsically, and are forbidden, because they are naught of themselves; and that there are things indifferent in their natures, and sinnes onely because they are forbidden; which seemes to introduce a *summum malum*, and to question whether God be the only *summum bonum*, if there be things which he doth command, because they are of themselves simply good. *Chrysostom*  
aff

*Twisse*  
vindic. 1. 2  
com. 2. & 5  
n. 5.  
*Navar.*  
*Manual.*  
prælod. 7.  
n. 18.



*Contra Ju-  
deos ora. 1*

*Aug. de  
pecca. l. 2.  
c. 15.*

*Omne aliud  
à Deo ideo  
est bonum  
quia à Deo  
volum. 1.  
3. D. 19. &  
in questio-  
ne.*

*Omne pec-  
catum ideo  
est malum  
quia est  
prohibi-  
tum, A-  
quin. 1. 2.  
q. 72. a. 6.  
ad 4.*

*Neque u-  
nius animo  
multis sus-  
ficere potest  
cupiditati-  
bus, sed ab  
alia, alia  
opprimitur  
& divisa  
fit imbecil-  
lior cum a-  
lia domina-  
tur & to-  
tum ad se  
trahit,  
Chrys. in  
Joan. 1.  
hom. 2.*

affirmes, that the very nature of things done doth not make them good, but the command and will of God. Nothing would be a sinne, were it not forbidden by God, saith *Anstin*; and *Scotus* disputes it, that every thing but God is good, because it is willed by God: and indeed if sinne be the transgression of a law, there must be a Law before there be sin, if there be any thing a sinne, but as and when it is forbidden; as there is nothing good but as God wills it, so there is nothing evil but as God nills it; the things said to be forbidden because they are intrinsically evil, were forbidden by that unwritten law, called the law of nature, which is Gods Law as well as the Law written in Tables of stone first, and in books after. But my businesse is not to dispute, but to shew that to resist and disallow sinne, is not a sure proof of grace; a moral man only may and doth disallow sinnes against nature and other sinnes too; sometimes because they are base rather then bad, sometimes he may set himself against one sinne out of love to another; for though vertues do not, yet sinnes may and do crosse one another, sometimes out of shew, again out of feare, but to make head against all sinne as sin, out of the love of God, above all things, to the contempt of our selves, and to hate all sinnes as well as not to do them out of hatred to the naughtinesse of sinne to the contempt of the world; this is it which proves a change of our nature. Books are so full of this, that there needs not much more.

As

## N. 2.

Part. IV.  
Chap. 2.

As an unregenerate man may set against some finnes in the doing, and disaffect them when they are done, and yet be still unregenerate for all that: so a regenerate man may yield too much, too long, too often, to too many finnes, and yet be *Regenerate* for all that, but give full consent to it, and to take full content in it in doing, and when done, that cannot be, when the fact is and known to him to be a fault. *Paul* hath made this cleare to our hands, first in finnes of omission, The good that *I would*, I do not; then in finnes of commission, but the evil which *I would not*, that I do, yet all this while *Paul* was a regenerate man, though it were thus with him, and it proved him a regenerate man, because it was thus. He did the evil he would not, in a remisse degree, therefore he saith, *It is I, and not I*, but sin that dwels in me, as a tyrant, not as a King: I know that the best of men may on occasion fall into the worst of finnes. The *Milesians* (saith the Philosopher) are not fooles, yet they do the things which fooles use to do: so many godly men are not wicked, yet for the matter of their actions, too many of them fall too much, and too often into too many of the same finnes which the wickedest men do *practise*, but not in the same manner and degree. It is a truth, that usually godly men do

Rom. 7. 19

Eth. 1. 7. c.  
8.

do shew some of their uprightness even in their very *sinning*, and sometimes more of their uprightness in their sinning then in their obeying: for, when Satan thinks he hath a man where he would have him; and when corruption is strengthened, and grace is weakened, yet then to finde a striving within against sin, and such a striving as never gives over till a man hath gotten up, and is come to himselfe againe, this shews much uprightness and great sincerity of the heart, *the heart being the worst piece in a wicked man, and the best in a good man.* But still the question remaines, whether when he sins he do not consent to it, and delight in it? I answer, consent he doth to the fact, and in some sort to the fault too: else he could not do it. It is not possible for a man to be drawn to any thing simply against his will; for the will cannot possibly be forced, that were to unwill the will: some tell us, the outward imperate acts of the will may be constrained, but not the inward elicit acts: but the work must begin at the inward eductions and motions of the will; and if *Velle & nolle*, to will and nill cannot be forced, then the imperate acts that are the execution of those, cannot be fully constrained neither: it's granted the flesh doth consent, and I hope the will is partly flesh, and as far as it is carnal, it will and doth consent to and delight in sinful propositions: yea, the worse they be, the more of it self the fleshy part doth delight in them; yet *Paul* saith, it was

nor

*Neque animus à facto excusatur quando dicitur aliquid non ex animo fieri, quod tamen non fieret nisi animus faciendum discerneret,*  
Aug. de Mendac. c. 7.

not he, but sinne which dwelt in him, the law of his minde was against it, and the minde of a man is in a manner the whole of a man, the will as regenerate hath a masterly authority over it self as it is fleshy, and doth call it into question for rebellion, and this is seene more after the deed is done, then many times whilest and when it is a doing. I think no free act of the will can be without some precedent or concomitant delight in the will: but this delectation lasts not, it pleaseth not: This difference is in *Seneca*, Epist. 39. that in the wicked vices are turned into manners, and that they do not only tickle with some delight, but please; but in the good and vertuous, they are out of their element, vices do delight indeed, but they do not please, because this itch of delight pleaseth not; there is then some kinde of consent, else the thing could not be done: yet it is but a *semi-consent*, not a *pleni consent*: it is done not simply against the will but against the minde rather; it is a mixt action, partly consented unto, and partly not consented unto; and the more we consent before, the more penance it puts us unto after, this ~~after~~ grief is enough to free a man from the guilt of sinne, in case it be thus more or lesse in all sinnes we know to be sinnes, and more especially in such sinnes as nature skips over, only the light of the Spirit with the revelation of the Word shew to be sinnes (as the first motions of unbelief in respect of Christ, errors about the Trinity, not doing Evangelical duties

Part. IV.  
Chap. 2.

*Mens cuiusque is est qui que*  
Cic. somn Scipio.

*Nullus est actus liber voluntatis sine aliqua delectatione precedenti in voluntate.*  
Scot. l. 3. D. 15.

Arist. Eth. l. 3. c. 1.

*Invitum est quod molestum est in poenitentia qui in poenitentia est invitum*  
videtur, Arist. Eth. l. 3. c. 1.

*Refle rationis judicium quod habet ante tentationem aliquo modo remanet saltem virtualiter etiam presente passione licet non simpliciter.*  
*Durand. 1. 2. D. 39. q. 5. n. 6.*

ties or doing them the wrong, or the next way,) there are finnes only because forbidden by the Word written and the law of God, and by the law of our regenerate mindes; now in case our heart do rise as touching these things, it cannot but be a proof of the dwelling of Christ by his Spirit in us. The summe of all is, that an unregenerate man cannot resist sin as sinne, for then he would more or lesse resist every known sinne; what a man doth as a man, that is common to every *Man*. A regenerate man may yield to sin too much, too long, too often, yet there is an immortal seed lurking in him, fed by an immortal spring, which will by the influence of God bring him to himself againe, which is virtually a resiter of all known sinne, and will at last actually so resist sinne, as to master and conquer it.

The comfort of all is; that though it be long first, yet he shall recover out of his falls: in the meane time he may learne to wait. In law a woman is interpreted to be free, if being assaulted she do resist and cry out. Resist cry out to God, and in the Court of heaven we shall be held as guiltlesse and faultlesse. Howsoever with a broken heart give it time, and God will grow friends with us againe: see this in the Prodigal youth, who did runne away from so loving a father but at last he came to his father, and then he that before thought himself too good to be a sonne, being humbled he thought himself not good enough to be an hired servant; I am no more

Luk. 15. 12

WOR

worthy to be called *thy servant*. The Prodigal did not what he did by chance or mistake, but wittingly and too willingly: He would have his portion, nothing would serve him but he must have his portion in his own hands, and for all this when he was once humbled, his father at the first sight, ere he spake one word, took him into his favour: where sinne had abounded, grace and favour did superabound; the text saith the *best robe* (the original is, *that robe, that prime robe*, as if he should say, the robe of all robes) was scarce good enough for him; the Prodigal said not he was *no son*, but that he was not *worthy to be called a son*. Go on then and return, expect more sense of Gods favour then ever, and know that the *robe of righteousness* is thine. I speak not of having a *new robe simply*, but a new claime: not a new title, but a new fruition of an old title. And what if our sinne be since our calling? so was the sinne of the Prodigal: he was a sonne, had God for his Father before he turned Prodigal, yet at last his Father did not hie him in the teeth with old matters, but of the two was rather angry that he came in no sooner.

But it is weeping crosse brings me in; so it did the Prodigal: he made a vertue of necessity, yet he found favour in his fathers eyes.

But I did not feel any actual resistance in the doing of what I did. No more do we finde that the Prodigal did: he was carried headlong against his general resolution, so may we

G

be

τῷ σκῆθῳ  
τῷ ὀψωνίῳ  
τῷ

Ob.  
Sol.

Ob.  
Sol.



be when the tentation is sudden, violent, cunning, one, or all these.

N. 3.

*Some brief particular cases about resisting.*

1. About resisting in dreames.

A godly man whether he eat, or drink, or sleep, or dreame, must do all to the glory of God. He is under God and his Law; sleeping and dreaming as well, though perhaps not as much sleeping and dreaming as waking. The Philosopher, though an Heathen, said long since, that his vertuous man differs from a vicious man in his very *dreames*. And another holds, that the dreames of Philosophers ought to differ from the dreames of other common men. And we finde in the old times that God himself did make use of dreaming dreams for the good of his Church. The manners of the minde do too much follow the complexion and humours of the body, and the body doth much in dreames; in sleep the rational soule is not immediately bound, nor the Phantasy neither, but by participation. Sleep is properly *a ligation of the outward senses*; therefore the wisest of Physicians make use of dreames, to find out what humours most affect the body, and sick mens dreames discover somewhat of the body: Why may not much be had out of dreames to discover the quality and complexion

Arist. Eth.  
l. 1. c. 13.

Plato in  
Theæteto.

Hipp. de  
insomniis.  
Galen. de  
p. aetiis  
ex insom-  
niis.

Part.IV.  
Chap. 2.

on of the soule? In the day a man hath great help from his reason, and from other occasions: but in the night, when one is asleep having not his reason at command, one would think that Satan then had the advantage, and so he hath too much, and the rather for that the sensitive part of a man doth do much in dreames, the proper organ of dreams being the phantasie a *sensitive faculty*. And besides, Satan can do nothing immediately on our wills, but he can infuse almost what he will into our phantasie: whence we reade of diabolical dreames. Now then for a man to finde himself much free from sinful dreames (excepting some few who scarce ever dream) and when they come that his heart is set against them, even to cry in his sleep, because his fancy is carried away with wicked thoughts, this is an high point of resisting; chiefly if when he is awake, he humble for it and go to God to be his friend, not only in his thoughts waking, but in his dreames sleeping, and do order his multitude of businesse in the day, that his dreames may not savour of *Vanity* or worse in the night; we cannot be ignorant how much our holy God and his holy Angels did use to do, and can do in causing and ordering our dreames in the night, except we be ignorant in the Scriptures. Corruption in our sleep hath a great advantage over us, over it hath when our senses are free, the pores (as 'twere) of our soules lying too too open. And the devil being an Angel is able without our

Eccles. 5. 3

*Intelligit  
speculando  
phantas-  
mata, Arist.  
de anima,  
l. 3. c. 7.*

leave (though not without Gods leave) to breath inspirations into the fancy of man; immediately without use of the senses, and to offer them to the understanding; now albeit the understanding do not use the phantasie as an *organ*, yet it must needs ordinarily use the phantasies of our imagination as an *object*: As also Satan can do much by the mediation of our phantasmes, to tickle with delight, and to juggle the consent of the will: and which is more, I think the devil hath some power to cast in some flashes of illumination into the minde, and can hold a candle to our very reason; and for the sensual part of a man, he can follow it immediately with suggestions one upon another, and so to stir up desires and delights. Wherefore, if when we are asleep, and are under so many and so great disadvantages, we find that our hearts even then can and do rise at sinful dreams, and are ready to wake for the griefe we have at nocturnal suggestions; it is a fair proof that we do resist and disallow sin with a thorow dislike.

N. 4.

*Quest. May not a regenerate man yield to a lesse sinne to avoide a greater?*

He may, but he ought not. I know not what sin for the substance of the act a regenerate man may not do, except the blasphemy against the holy Ghost: that sin he cannot do, because

cause he cannot sin that sin, but he must allow it in judgement and affection. Philosophers tell us that warme water works as cold in relation to hot water : and we look on a lesser evil under the colour of good when it is to put by a greater sin. But it is a true rule, that a lesser sin allowed and made choice of, is more guilty then a greater sin yielded unto by occasion of some cunning or strong temptation : and therefore 'tis not properly to chuse a lesser, but rather a greater sinne : we must not chuse a lesser, were we sure we should thereby avoid a greater : we must stand it out against all known sins, great or small, and leave the successe to God : for if we must not do the least sin, that the greatest good may come thereof, then we must not chuse the least sin that is, to avoid thereby the greatest sin in the world. For if we must not (as we must not, *Rom. 3.*) *do evil that good may come thereof*, no nor the least evil to procure the greatest good, for that the least sin is directly against God the chiefest good, then much lesse may we do the least evil to avoid the greatest evil that is. Let the avoiding of the worser evil be counted comparatively a certain good, yet it is a lesse good, then for that which is *simply good* to come thereof. Sith then, any evil is not to be done, that any good may come thereof, it follows that a lesser sin is not to be done, to avoid a worser sin. It is against the nature of any sinne whatsoever, to be chosen ; sin is not eligible upon any

termes whatsoever. Treason may be an occasion to illustrate the grace of the Prince : yet treason is not to be chosen on that condition; a fever may accidentally be an occasion to settle our health, yet a man ought not to chuse a fever on those termes; one sinne may prove a meanes to cure another, as one disease may another, yet not to be chosen at all. There is no good connexed to any sinne, that we should rather chuse then that good to which all sin is opposite, that is, that divine good which is in God, as is demonstrated in all the commandments of God.

N. 5. A case.

*Whether, when a regenerate man doth (as sometimes he doth) sin against knowledge and conscience, he therefore doth allow himself in those sin-  
nings?*

All finnes are *materially* finnes against conscience; for if finnes be (as they be) branches of the Law, and this be (as it is) the rule of conscience, then finnes must needs be all of them in this sense against conscience. But those are said to be *formally* and *actually* against conscience which are done against the *known* checks of conscience, and such a *Regenerate* man may fall into; and herein we grant he doth sinne with too much allowance, yet (as before so) we say it is but a semi-allowance, but not a pleni-allowance; there is not a dead,

dead, but an hid principle within, which when it comes to it self, will recal all. A man in tentation is like unto a man in a stinking dungeon, the smell is a little death unto him at his first coming; but when he hath been in a while, there is the same stink, but he smells nothing: No sooner is he out of prison and taken the fresh aire, but he smells the stink of the prison if he come but nigh it: so at first in the tentation there is a smelling of a stink, there is no stink like unto sinne; in a sense there is nothing stinks but sinne, or long of sinne; nay, sinne makes the sweetest smell that is to stink; it makes the Word the savour of death unto death, the stink of all stinks; but when one is once accustomed to the jakes of sin, he smells nothing; but when he is off from that stinking puddle, and hath recovered the free use of his sense againe, the stink of sinne is smelt, and is a nuisance to us: so David, *My wounds stink because of my foolishnesse*: and stinking wounds do threaten danger: and this shewes that there is in a godly man when he is at the worst, some seed or other of grace in one corner of the heart or other, of a dissenting quality from sinne; which when time serves, and the storme is over, will bring forth fruit unto righteousnesse: and therefore it is said not *seed*, but *fruit* is sowne for the righteous: wherefore in a righteous man there is a seminal antipathy to sinne.

Part. IV.  
Chap. 2.

*Simile.*

2 Cor. 2. 16

Psal. 38. 5.  
*Habeat aliquis sanis olfactum, sentit quomodo putant peccato,*  
August. in  
Iecum.



## N. 6. A case.

*How can a man sin, siſh ſinne is firſt in the will,  
and the will can will nothing, but what is good?*

Rom. 7.  
Error in  
Intellectu  
non potuit  
eſſe ante  
primum  
peccatum  
circa prin-  
cipale obje-  
ctum, ſed  
error pro-  
veniens ex  
neſcientia  
vel inconfi-  
deratione  
alicujus  
circumſtā-  
tie erat &  
fuiſſe neceſ-  
ſe eſt in in-  
tellectu A-  
dami ante  
primum  
peccatum,  
Durand. l.  
2. D. 5 q. 1  
n. 11. & 18

It is true, the will cannot reach beyond its own object which is good: but what good? either that which is good, or that which appears good; good in truth and ſhew, or good only in ſhew and not in truth. The will may without ſin take a leſſer good, and leave a greater: but *then* it is ſinne, *when* the will doth will that which is good only in ſhewe: there is ſomething or other ſteps in and cozens us, making us beleeve, that for the preſent exigence it is better to take the good of pleaſure, or profit, or honour, rather then of holineſſe, or honeſty. There was a *neſcience* in the underſtanding, before there was ſin in the will of Angels or our firſt parents: *a not knowing of many things*, and yet is in Angels; but no deceit or ignorance of any thing it was bound to know before there was ſin in the will. Errour in judgement is a puniſhment and conſequent of ſin: the puniſhment muſt needs have been before the crime, if there were error in the judgement before ſin in the will, and God ſhould have been a puniſher of the creature before the creature were as an offender. 'Tis true, *Paul ſaith*, 1 Tim 2. 14. that *Eve was ſeduced, being in the tranſgreſſion*: ſo that ſhe was in the tranſgreſſion, before

fore she was deceived : if not before in time, yet in nature : this her being seduced was not her first sin ; for though it did go before the outward act of her sin, yet it did follow her sinne of internal pride of her heart : for the woman had not given credit to the inticements of the Serpent, except first her minde had been tainted with the love of her own ability, and with a certaine proud presumption of her self. *Chrysostome* drives at this to be the sense of that place, that *Adams* sin was as no sin in comparison of the sin of *Eve*. Howsoever, notwithstanding this place it holds firm, that sin begins at the will, and if the understanding present any evill to the will as evil, the will cannot will it as evil; therefore evil comes clothed in the skin of a sheep; and the appearance of goodnesse arising out of the profit, or pleasure, or honour which sin brings in the mouth of it, cheats the will to accept of that which is evil, but doth not come in the appearance of evil. Thus sinne crept into the Angels at first, when there was nothing to bribe them to sin from within or without; nor was there any thing, but the Serpent without to draw *Adam* aside, but the mutability of his will. God took no grace from the Angels, he took none from *Adam*, but withheld the actual supply of his Spirit, and so sinne came in, sinne having only a *deficient* (not *efficient*) cause; and thus *Adam* sinned, and let in a flood of corruption into us all. The Apostle doth not say, that *Adam* sinned not, but that he

was

Part. IV.  
Chap. 2.

Driodo. de  
lib. Christ.  
l. 1. Becan.  
Sum. par. 1  
Tho. q. 49.  
2. 4. ad 1.  
Aug. de  
Civ. Dei,  
l. 14. c. 11  
Epist. ad  
Olympiam.

*Zabarel. de  
facult. ani-  
me, c. 13.*

*Vid. App.  
Lumbardi*

*Videō me-  
liora, deie-  
riora se-  
quor.*

was not deceived, i. e. not deceived as *Eve* was by beleeving the Serpent. Some tell us, that the will must necessarily follow the last dictate of the understanding: but herein I think they tell us a tale. I must tell you what a great Scholar and a great man told me long since; that the practick understanding and the will are one and the same faculty; and if so, then the will by this Philosophy must but follow it self: and were this true in Divinity, then there needed only a distinct and clear enlightening of the understanding: there is no use for grace to sanctifie and rectifie the will, which was condemned long since as a brat of *Pelagius* in *Paris*: nor were there left to the will any power to resist or to refuse. It is in so many places of *Scotus*, that I think it lost labour to cite any, that the will is as Queen Regent, the understanding but as Lord President of the Councel: and though the will cannot go out of her own object, and cannot act without the understanding, yet the will hath power over the understanding, and not the understanding over the will, yet both under God; the will is more corrupted then the understanding; and how doth sin quarter most in the will, if the will have nothing to do, and cannot chuse but follow the last resolution of the understanding? I can chuse whether I will understand this or that, I can chuse whether I will, will it or not, I can see the better and follow the worser: and thus when we sinne, we are said to sinne against knowledge.

ledge. No man can follow the worser as the worser, though he saw it to be the worser in the view of it in the general, yet actions being of singulars, he takes it when its to be done and chosen, to be the fitter, and in one respect or other the better from the present exigence. The Heathens saw, that no man can will vice as vice, but under some other colour. And *Austin* saith, that not only we *would* not be miserable, but that we *cannot* chuse to be in misery as such: so that when men make away themselves, they do it not to be in misery, but in the push they do it, as thinking to be freed from misery: and therefore it is held, that there is some mistake by reason of ignorance, if not *antecedent* to it, yet *concomitant* with it when it is made choice of, as *Paul* saith, *It is not good to touch a woman, yet to avoid fornication, it is good.* So again, *Hushai* said, The counsell of *Achitophel* was good, but *not at that time*: so because it is known to be naught, the mind saith it is not to be done: but the will being corrupted casts a countermand on the understanding: And then forsooth, to avoid molestation, to woe some advantage or other, it is concluded as fit to be done, and here there is no full allowance, because there is such strife and dispute whether fit to be done or not; it being natural to us to desire to be eased of the present tentation, it matters not on what terms. These two Arch-jugglers, sinne and Satan, do often cozen us out of our general resolution, when we come to particular actions,

by

Part. IV.  
Chap. 2.

Enchirid.  
c. 73.

Scot. Col-  
lat. 19.

1 Cor. 7.

*Simile.*

by casting a mist before our eyes; that like as in a mist we cannot know where we are, when we are in places we knew well enough out of the mist, and so we lose our selves and our way: but when the mist is gone, and it once cleares up, then we enter into complaints with all the bitterneffe imaginable, then we wring our hearts and hands, and are even ready to cast our selves into the pit of despair; and wo is me (saith such a sinner, when his eyes are once open) that ever I was borne to sinne thus against knowleedg, conscience, and mine own resolution! This complaining after, shews how it stood with us before, that we were betwixt two, and did not fully allow our selves in it, but were led aside into a wood by our own concupiscence; and therefore we must comfort our selves, that all this was but in the fit, that it was rather the sicknesse which I was under, then I that did it. Learne hence, that knowledge without strength of faith and hope in God, will not do; that our resolutions of themselves will not hold; that in part we may and do allow that in our affections (which are so many little *wills*) as delightful and convenient, which we did disallow in our judgements. So that there is allowing and disallowing, a consenting and dissenting in respect of divers faculties, or of divers principles in the same faculties; but the judgement carries it at last, and draws from us bitter teares and heavy complaints, that ever we were so foolish in our imaginations, as to do that

Rom. I. 20

that which we did know to be naught. I do it as I am flesh, I do it not as I am Spirit. And thus we see, how a man is said to do a thing he knows to be naught, and yet in the higher and better part of his soule he disallows, which is the reigning part in *title* ever, in *act* often.

N. 7.

*As touching resisting, When it is doubtful whether the fact be a fault or not.*

All regenerate men should be on the safer side, and should shun all that hath any appearance of evil *to them*, though it do not appear so to others: or if it do to others, but do not look like sinne to them, then this rule doth not binde them: and for necessary duties, all the appearance of evil must not hinder us from doing them; we must not leave any thing undone, which is and ought to be done, for all the *shews* of evil in the world. But such is our corrupt nature, that we are too willing to beleeve what we are willing to have, and if the conviction be not full and cleare, a good man may venture too farre in sinne, and suffer his cunning wit, and false heart to deceive him, as though it were a great question, whether it be sinne or not; thus because he is not willing that any pleasure of his should be sinne, therefore when some good and learned men publish any thing in defence of gaming, they

1 Thel. 5.  
22. Calvin  
in locum.



Gen. 2. 24  
Mal. 2. 15  
Mat. 19. 5,  
8

Magn.  
moral. l. 2  
c. 6. Eth. l.  
7. c. 7.

they write upon it that it is not to be questioned, but that it is lawful, and are over head and ears in Tables, Dice and Cards, ere they are aware: and when *Abraham* a man famous and known for his holinesse, was enticed by his beloved *Sarah* to take *Hagar*, the Church might well wonder how on a sudden they were full of foolish and strange Polygamy, which once grown to a custome did so beblinde the very best, that one would think they did strive who should multiply wives most: and when this disease was once entred into the Church by the hands of *Abraham*, it was practised as though it were rather a vertue then a vice, albeit directly against the institution, neither was it cast out of the Church till the captivity of *Babylon*. Look on the Word, it is out of question polygamy was and is a sinne, but look on *Abraham* first, and on all the worthies almost in the Church, and if at first they did make some scruple and question of it, yet being led aside by their own concupiscence after *Satan*, it was in their sense out of question that it was a lawful thing to have more wives then one, & that without stint. The Philosopher notes of *Endoxus*, that he prevailed much in disputing for pleasure, because he was no voluptuous man himself: men did imagine, that he spake the truth, because herein he did not speak for himself, and thus we see how apt we are to venture upon things that are naught without making any head, or resistance, because we are led on by the example or doctrine

Strine of some men in fame for holinesse, or learning or both.

Indeed if we forbear and resist upon every scruple, we shall never sit quiet in our hearts: for, what with the cunning of Satan and the deceit there is in sin, we are soon brought from one scruple to another, till we scruple at every thing, and forsake all Ordinances as the safer side. Some question, whether it be not superstition, to abstaine from a thing as unlawful, except we be sure of it? 'Tis true *Paul* did forbear to take pay: but he did not refuse it as a thing in it self unlawful, but upon other considerations. In matters of Divine worship to forbear as sinful, when 'tis no such thing, is *negative superstition*, as, Touch not, taste not, handle not: but in another case, when men are not settled, but rather as *Meteors* hanging betwixt two, and though one use all ordinary diligence cannot tell which is which; a regenerate man may step too farre, and do that which is sin, but not *as sin* because he is not sufficiently convinced that it is an error or a sinne; *sufficiently* convinced, I say, for if a man stay till he is so convinced, that no scruple creeps in, there will be no resolution at all; for Satan hath (as they tell us who have great skill in opening the secrets of the *black art*) great advantage to work almost what he will (God permitting) on the phantasie (which is the looking-glasse of the understanding) and can thereby fill the head of a man full of proclamations, and

Col. 2. 21

Wierus de  
Præstigi.  
Dæm. l. 3  
c. 9. & de  
Lamiis, c.  
10.

and cover all with a mislead uncertainty: so that if we hearken to our own foolish wits, and vaine hearts we shall do nothing but stumble at straws, whilst we are under the lure of the tentations of our own concupiscence, and the guiles and wiles of the devil. But when the doubts are such and so grounded, that it doth so perplex us, that we cannot finde any probable light, to finde out which is which, which lawful, which unlawful, here the safer part is to be chosen; provided, that there be not something to move us to doubt of these doubts, whether they be true doubts or not: so that we must abstaine from all appearance of evil, if in abstaining there be also no appearance of evil, else we should be bound to that which is contradictory, as to abstaine, and not to abstaine from the same thing: wherefore we must resist and desist when it hangs in suspence, which is which, but when we come to look upon it as very probable and morally certaine, it's sufficient to settle us; else who can tell how to do his duty to his father, or to his Prince; sith he can have no further certainty then moral assent built upon the credit and voice of others? which voice we have all reason to beleieve, and no reason but to beleieve: so that still the Sun shines on the safer side, as it is safer not to game then to game, not to polygamy it then to venture on it, not to put money to usury then to put money to use, not to follow the fashion then to dote on *strange apparel*; it being out of question that it is no  
sin

finne to abstaine from these practices. And when once we are settled on good grounds (as all ought, and do desire to be) then we must not turne againe to unstable doubting, because we are assaulted with some arguments we cannot answer. There were a Sect of Philosophers, whose opinion was, that nothing could be knowne for certaine, but this one point, *that there is nothing certaine*; wise and learned men have agreed, that it shewes great weakness in a mans braine, to have his principles shaken, because he hears or reads some objection to the contrary, which he cannot unriddle. Alas! things that are false, may many of them many times come with more shew of probability, then that which is true. It is enough that we know it to be a fallacy, though we cannot in particular discover *how*, being we know it to be contrary to that which we *know* to be true.

Part IV.  
Chap. 2.

*Sceptici.*

*Cic. in Lucullo.*

*Arist. De continuo.*

*Cic. in Lucullo.*

H

CHAP.



## CHAP. III.

## Of Prayer.



Prayer was proposed as an instrument of great and necessary use to save us harmless from sinful motions, and Satanical tentations: and the best that are, are daily to cry out, Lord, lead us not into tentati-

on? Lord, pardon us, for that in many things we are drawn aside by our own concupiscence; and in many things we sin, *the best of us all*; Lord, take away our concupiscence, now some, then some, till thou hast taken all away: Lord, keep away, and break the blow of Satans tentations. And as we are to pray away our sins, so we are to pray away our *doubtings*; Lord, help our unbelief; Lord, exercise our faith. And that we may the better hold out in Prayer, we must not only have an eye to the *Will*, but to the power of God; the best that have beene, have beene apt to stumble at the power of God; so *Moses* for a man, Can God feede six hundred thousand in the *Wilderneffe*? So *Sarah* for a woman, did smile at the promise, as though

*Ignosce nobis ea in quibus sumus abstrahit à concupiscentia. Adjuvane abstrahamur à concupiscentia. Aufer à nobis concupiscentiam.*

*Aug. De peccat. meritis. l. 2. c.*

*4. Num. 11.*

*21.*

it were impossible that *he now at last* should give suck. Thus in the Old Testament, and in the New Testament: *So the Disciples*, They did believe that Christ was God, and yet they could not tell how to think that he *could* still the tempest, except they did awake him: and for our parts, we have advantages over they had, who lived when Christ stood under the forme of a servant: this did dazzle their eyes, that they could not so well see into his omnipotencie, as we who have Christ in heaven, freed from all infirmities, full of all glory, to pray to, and to pray by; and yet we are too apt in our *prayers* to conceit that God is too *like us*, can do what we can, and when it is once quite past our power, we doubt it is almost past his power also: Wherefore the better to stay us in our staggering prayers, we must be well settled as touching the nature and power of God, the Office and place of Christ; and then we shall the easier prevaile with God, and have power over the Angel. So all things are said to be *possible to him that believes*, and nothing impossible to him that prays, so be it he prays believing. Our prayer is but a prayer in name; except it be made in Christs Name, who is our friend in Court, our *Advocate with the Father*; he needs not doubt to carry his cause, when the Sonne; who is his Advocate to plead his cause at the barre, is the Judge to sentence his cause on the Bench. Christ our Advocate will never forsake his Clients: he looks for no fees, but thanks only; our Advo-

Part. IV.  
Chap. 3.

Ps. 50. 21.

Dei posse  
vellet &  
non posse  
nolle. Ter-  
tul. advers.  
Praxeam.  
c. 10.

1 Joh. 2. 1.

Advocatus  
tuus erit  
Iudex tuus  
Aug. in Ps.  
66.



Eph. 3. 21.

cate is equal with the Father, and hath as much to do in the Court as the Father. We say we doubt not but he is *willing* to grant our request: we have no cause to doubt but he is *able*: ground we our prayers on that of *Paul* that he is *able* even to subdue all things to himself, and then our prayers will be firme and stable.

N. I.

*Particular Exceptions and Tentations as touching Prayer.*

The first, that Prayer is of *no use*, and that when a Prayer is made, there is need of a new Prayer to beg pardon for the defects of that Prayer, and then another prayer to heale the flaws of that Prayer, and then another to do as much for that, and then there would be an infinite progression, without any stop at any Prayer: This is holpen by making the mercie of God, and merits of Christ a stay to stay our selves and our Prayers on: we see that we grant requests many times for some friends sake, rather then for the parties sake: So God doth alwayes grant us our requests for Christs sake, never for our owne sakes. Albeit there be too many defects in our Prayers made, yet sith there is not any defect in the merits of Christ, for whole sake only they are granted; our Prayers when at the worst, being made in the Name of Christ may stay their heads in the bosome of Christ, We need not pray for Angels, we must not pray to Angels, nor in the name of Angels, but only in the Name of Christ: Christ hath our nature, which

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Esa. 53.

which the Angels have not; therefore he is more willing to do us good, then any, or all the Angels in heaven be or can be; he is acquainted with our griefs, and can pitie us the better; He had (we know) no sins of his own, but our sins were set on his head, *he carried our sins*, by the which dispensation of his, he did experimentally learne the better to relieve us in our sins. Many particular crosses which we have, he had not; as for ought we know, he was never sick or lame, or blinde, yet by the benefit of his health, his legs, his eyes, he had experience what it was to be blinde, to be lame, to be sick; and he not only *had* such compassion when he was in the dayes of his flesh, but he yet *hath as man*; for albeit now he cannot cry for us (tears being incompatible with a glorified estate) yet he hath the same bowels of love and compassion in him, and perhaps in a greater intention then he had when he did weep over *Jerusalem*; and therefore we are to put up our prayers in his Name, and to stay upon his intercession, and not run our selves in a circle still an end, without stop to be praying a new for pardon of the frailties of our prayers; the last resolution being into the mercies of God and merits of Christ.

The Schooles themselves have agreed that the first disposition of the heart must needs be without any preparation antecedent, (else the first could not be the first); Christ having merited it for us, and therefore there needs no such disposition to prayer: for then we may as well

Aqu'n. 1.2  
q. 109 a. 6.

H 3

say,

*Para. de  
grat & lib.  
arbit. l. 5.  
c. 5.  
Scot. sent. 1  
3. D. 2. Q  
2.*

*Scot. Quoli  
bet. Q. 20  
Christus so-  
lus deter-  
minat &  
applicat  
sua merita  
meritorie.*

*Rev. 3. 3.*

say, there is to be a disposition previous to that disposition, there is no way left but to rest in the love of God and blood of Christ to pardon what is amisse, to accept what is well: wherefore we must look up to Christ who hath merited for us of his Father that our prayers, were their weakneses more and worse, shall be accepted, and these his merits are made ours *meritoriously* by Christ himselfe and his satisfaction, and *effectually* by his intercession, and we by our prayers do apply the merits and intercession of Christ by way of *disposition*. In tentation all is in an hurry, the soul is halfe asleep, and we had need look higher then our selves, and higher then our prayers for comfort: it is not for our sakes, nor for our prayers sake then that we or they are accepted at the throne of Grace. Our prayers will not support our hearts with the least hope, were it not that they and we are laid up in the bosome of Christ. Indeed our prayers would be of *no use*, were it not that God doth hear our prayers, not for our sakes, or for our prayers sake, but *onely* for Christs sake. He doth heare us *upon* our prayers, but not *for* our prayers. Christ doth offer up our persons and our wooden prayers in his *Golden censer* to his Father; wherefore we must not dispute our selves out of our comfort, nor suffer Satan to put us besides our prayers, because our prayers are but so so. A father gives to a child because he is his father, ere the child hath done good or evill; not because the child is such or such

a child; or makes such or such requests : yet he doth expect that his child ( so be it he be of sufficient age ) should do so much as come and aske, to make the child the better to receive, to retaine, and to esteeme the things he means to give. God he gives us the best things of all before we do or can ask: which shew that our asking is not the cause of his giving. *I was found, saith he, of them who sought me not.* How can that be, that he should be found of those that seek him not, sith we finde those things we seek for? Are we not said to finde sometimes some things we seek not for? The meaning of the text is plaine, that God comes to us first without our praying, or so much as thinking of him, as he did to *Paul*, to *Matthew*, to others: but when once we taste the sweetnesse of him, then we seek after him, and seeke for more of him still, till we come to Heaven.

The greatest gifts of all ( Christ and his Spirit ) are given unto us before we can pray : now if God can find in his heart to give us the greater without any prayer, can we doubt whether he will give us the lesser when we pray as well as we can? Christs intercession is it which doth the deed. God cannot except against his intercession ( he hears him alwayes ) nor will he against our prayers : as good say his intercession is of *no use*, as to say our prayers are of *no use*. Not that we are so good, or our prayers so good, that he cannot take exception against us and our prayets ; but

because Christ is so good, and his intercession for us is so good, that he neither can nor will take exception against him or his intercession for us; and in this case Christ and Christians make one person as 'twere in Law; his intercession for us, and our intercessions for our selves are all one intercession. I speak not this, as though that when we pray at randome, that Christ doth joyne with us, and put up such prayers; no, no. Such intercessions are not of Gods ending: but when a poor Christian doth his best, and layeth all upon it, to pour out his soul to the Lord, and yet cannot do any great matter, those prayers are of good use, though prayers not so much prayed, as said, without any faith at all, are of no use at all. Christs intercession for us is accepted as meritorious: our intercessions are accepted in and through his intercession, as worthy by acceptance: we sometimes pray amisse, and then we misse our aime. Sometimes we put up foolish prayers, we aske we know not what: wherefore we must pray in some knowledge, in some faith, and then our prayers are in request in heaven for Christs sake. Do not think that all that a good man saith or doth, is accepted, because his person is in favour: but whatsoever he doth, that is not repugnant to goodnesse, to right reason, and to true religion, is accepted; this acceptance is no merit, for it presupposeth the merit of Christ. We in our prayers are not accepted because our prayers are good, but because of Christ, and for Christ it is that we are accepted for

*Non quic-  
quid bonus  
homo facit  
acceptatur,  
sed quic-  
quid facit  
non repug-  
nans boni-  
tati & no-  
ste rationi  
Scot. Quo.  
lib. 2. 17.  
Sicut vi-  
luntas di-  
vina accep-  
tat alia in  
tali gradu,  
ita sunt bo-  
na in tali  
gradu &  
non e con-  
verso. Scot.  
Quo lib. q.  
17.*



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for good. For should God marke what is amisse, or what is done amisse, who could stand in his sight? All would be naught, and come to naught for us: yet this excuseth not us in our heartles and heavy calling on his Name; the Spirit of prayer makes no such conclusions, as not, to care how we pray, because our prayers come to hearing, not for our sakes, or for our prayers sake, but for Christs sake and his intercession sake; faith will call upon us to call upon God much, frequently, fervently, and when we have done our best, done all we can, to confesse that in the way of satisfaction our prayers are unprofitable prayers, that all lies on the score of Christ and his intercession; and what if we be so dumbe, and our hearts so shut that we cannot speak? Yet Christ and Christ his intercession is speaking for us day and night. I speake not of much speaking, nor against much speaking, but when we think to be heard for our much speaking; no, no, 'tis for Christ, and to him our faith must carry us in our prayers and teares, whether we speake much or little, and then we shall carry all in heaven and all in Earth: so in the Old Testament, their usuall time was at the time of the sacrifice, and these sacrifices were types of the Messias: so that be our prayers long or short, they must come in the hand of the Messias, and then our prayers shall be welcome to the Court of heaven. This is clear, *Judg. 20.* when there was no King in *Israel*, the rest of the Tribes resolved to war with *Benjamin*:  
and

Heb. 7. 25

*Plus gemitibus quam sermonibus agitur, plus fletu quam affatu. Au. ep. 121.*



v. 26.

1 Cor. 1. 12

and though the odds by far, was theirs, yet they went to counsell to God; they should have first asked, whether they should fight or not; but they took that as granted: their question was, who should go up first? Gods answer is, *Judah*: they fight, are beaten; then they pray, are beaten; they fast also, are beaten; then they go to counsell again, and now they ask not who should go up first, but whether they should up (not against *Benjamin*, as before) but against our brother *Benjamin*: as though they did think they were beaten; because it was a civill war against their brother *Benjamin*, they are now humbled, take Christ along with them, make a Generall Muster (all the people) they fasted, wept, before the Lord; so they did before, but now they offered burnt-offerings by the hand of *Eleazar* the Priest, and win the day: so that prayers and fasting dayes, weeping and humbling dayes come to little without Christ our burnt-offering. I speake not this of Christ, to countenance that toy in any, as though ordinances did nothing, and Christ must do all. There were who were not for *Paul*, nor *Cephas*, nor *Apollon*, but were all onely for *Christ*; but this is to divide things which God hath joyned together; ordinances can do nothing without Christ, Christ will do nothing ordinarily without his Ordinances; they may go and say they are above Christ, who do and dare say they are above his Ordinances; they may as well say they are above Christ himselfe: His Ordinances are great

great Ordinances, mighty *through* God (but not without God) to batter downe strong holds: the brieft of this is that God can do all without prayer or any Ordinance else, but ordinarily he will not; prayer can do nothing without him. So we see, *Judg.* 20. 28. when once they had him at their burnt-offering (a type of Christ) whereas before it was *onely* Go up, but now, *Go up*, (saith God) for *to morrow* I will deliver them into thine hand: they are not *onely* permitted to go up, but they are *com- manded* to go up, and *promised* to prosper: so that prayers, teares, fasting, come to nothing without a burnt-offering, that is, without Christ.

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2 Cor. 10. 4

Num. 2.

*What must be done, when we finde no good by pray-  
er?*

We think that no good is had by prayer, becauie when we pray against sins or crosses; sinnes sometimes are the worse, crosses are the more: say it be so to our feeling, yet pray on still. *Paul* did pray *thrice*, that is, often (as *Daniel* did *thrice* a day, at what time there could be no burnt-offering (no type of Christ) in the world) and yet it would not do according to his mind for the present, but he had Gods Grace which was *sufficient* for him: so that though he had not that he did aske, yet he had that which was *sufficient*: so that God may be said

2 Cor. 12. 1  
Dan. 6. 10

Aug. in Ps.  
90.

Non virtus  
gratia sed  
Au. in Ps.  
31. Chrys.  
hom. 30. in  
Ge. 11.

Jan. 5. 16

said to grant us when he doth deny us : as the patient asks the Surgeon to take off the plaister when it akes, the Surgeon denies him, and all for his good, for that he knowes it must ake ere it will heale : it is *Augustines* observation : so that *Paul* himselfe had no answer, till he had prayed the third and last time : and he had not the thing in kinde neither which he asked for, but that which is better, his grace should be sufficient for him; nor (as *Chrysostome* notes out of the tenth *verse*) did *Paul* think much of it that he had not his desire punctually granted him : for God doth grant us our prayers even then when he doth not give us the things we pray for : yea, he doth grant us by denying : the error is, for that we think the Lord grants nothing if he do not give us *that*, or all that we would have : and if when we pray most against sin, we think sin the worse, it is not worse, but it stirres worse, and like a kennell the more we stir it, the more and worse it stinks : when we cast water on the fire, the fire is not more, but yet it smotheres more; so when we pray against sin, sin is not worse, but it may stink worse; sin is not more, though it do *shew* more. Pray on still, and prayer at the last will pray sin quite away; count it a matter of praise if we pray a little of sin away : for a little is a great deale; be not as covetous men are, who in the matter of money think a little to be nothing. Whatever we feele, let us by faith believe that the fervent prayer of a righteous man prevails ( not a little )

ele) but *much*: how much, the text saith not but by much is meant *very much*: or if you will, by *much* is meant *all good and fit for us to have*. Think often of the prayer Christ made for *Peter*: What! did he pray for him that his faith should not *faile* at all? No, no! but that his faith should not *utterly* faile; we lay earth to the roots of trees, to save them from dying: Christ prayes for his faith, (the root of *Peters* graces) that it should not faile him in his need. Christ makes no promise to *Peter*, that he would pray for him that he should not sin, or that he should not deny him; but that his faith should not faile, though *Peter* should and did fall. His faith failed in some degrees, but it was the same numericall Faith still, and his faith did finde great strength from the prayer of Christ, so that it was able to fetch him up againe when he was downe, and ready to die away: thus we pray against sin, and then feele sin stir most and stink most, yet our prayer is not lost, as Christs prayer was not lost for *Peter*, though *Peter* sinned, and that grievously. As *Peters* sinne proved a medicine to cure him of pride and presumption (a more dangerous sin then his sin of denying,) so it is with us: and as Christs prayer did fetch him and his faith to life and strength againe, so will ours; when we pray, we sowe good seed; though we sowe it in the dirt, yet we shall have a good crop: either we shall not sin, or if we do, our sin shall humble us, shall be a means to cut to pieces that Master-sin of spirituall pride; pray still to God, stay for God,

Part IV.  
Chap. 3.

Lu. 22. 32

*Non dirit  
ut me non  
neges, sed ut  
non defici-  
at fides tua*  
Chrys.  
Hom. 83.  
in Matth.

Rom. 5. 20.  
*Auctus est  
 morbus,  
 commen-  
 data est  
 medicina.*  
 Aug. in Ps.  
 83.  
 August. in  
 loc. un.

Rom. 4. 18.  
*Maximus  
 hic est no-  
 ster honor  
 quem Deo  
 asserre pos-  
 sumus ut  
 virtute sua  
 fidamus, e-  
 tiam si præ-  
 oculis vi-  
 demus di-  
 versa.*  
 Chrys.  
 Rom. 39.  
 in Gen. 17

God, and stay upon God, and the day will be ours, which shews more strength of faith then in case we had been kept from sin; many times we get by losing, we rise from sin in better case for Heaven then ever we were before; and that of the Apostle will be found true in us, Where sin (the great enemy of grace) hath abounded, *Grace wil abound much more.* As *Paul* got a world of wisdom and heavenly strength by his sin. So *David*, Ps. 119. 8. *O forsake me not utterly*, that is, (saith *Austine*) forsake me not except it be a little for trial, to make me know my selfe; and what if one should sinne the very sin he prayes against? Yet he may be said to be heard for all that. It's enough to prove that our prayer is then heard, because God makes that sin to be an occasion that grace shall abound much more, then if we had not sinned that sin; whatever is a cause or an occasion to humble us, doth do us good. Crosses sanctified humble us much, but nothing so much as the committing of sinne, being sanctified: This is to hope against hope, to pray against sin, even then when sin takes an occasion by our prayers (as by the commandement) to shew it selfe the more sinfull; it being a truth too clear to be denied, that scarce any thing doth humble us like to sin, felt in the sight and sense of it. I deny not but we do well to pray against any, every particular sin, to be kept from it; and in case we fall, to be freed from it; take sins one by one, and there is none but we may, we must pray against; yet to pray to be freed from all sin



sin (simply and absolutely) I think there is no warrant for such a prayer; I mean, that before we die we should be freed from all and every sin, for we are to pray according to Gods revealed will: now God hath revealed unto us, that whilst we are in this flesh, we shall not be freed from sin from our birth to our death; there is no time wherein that of *John* is not true, If any man say he hath no sin, *he lies & the truth is not in him.* Saint *John* saith not, (saith *Austine*) If any man say he had no sin once, but he that saith he hath no sin now; for whilst we live, we must pray to God, as to give us our daily bread; so to forgive us our daily sinnes: therefore it cannot hold, that we should once think by prayers to take sin away quite from us; that cannot be, that must not be; for we have some need of sin whilst we are here; and in a sence God may be said to have some need of our sinnes, to make some medicines of them: all we can look for, is, to pray away the domination and molestation of sin, the best we can look for, is, to be kept from the great transgression till death come, and then death will do what all our prayers could not do, that is, divide our soul from our body, and sin from both.

Nor can it be denied, but that many times when we pray most and most earnestly against a sin, that then the motions of that sin fly most and most eagerly in our faces: as when we pray against covetousnesse, the spirit of the world doth stir up so many earthly passions, that we are

1 Joh. i. 8.  
Non ait,  
habuimus,  
sed Habe-  
mus, Aug.  
de perfecti-  
one justie.

Pf. 19. 13.



*Diabolus  
cum sit a-  
stutus scil.  
quoniam  
in tempore  
orationis  
grandia po-  
stulemus  
& sepius  
impetre-  
mus, impe-  
dire festi-  
nat impro-  
vidas men-  
tes. Chryf.  
De var. lo-  
cis in Mat.  
Hom. 16.*

are then ready to lose our selves in the midst of our supplications. So also, when we are putting up earnest petitions against the lust of uncleanness, such a swarme of fleshly motions do even then throng in upon us that we are even ready to be daunted in our praying: a whole host of hellish lusts do cry like so many furies haunting us with tentations, one upon the neck of the other, even almost to make us afraid to pray against this sin. To all this *Chrysostome* gives us this satisfaction: The Devill (saith he) hath his lesson without booke; he is not to learn that when we come to pray, we are putting in petitions against him and his Kingdome, wherefore he doth then cast in all his fiery and bloody and dirty darts: when lusing on our beds, he lets us alone, because we let him alone: but when we come to pray against him, he thrusts in upon us with a cloud of strange thoughts, which are even ready to gallow us out of that little wit and faith we have. When *Moses* and *Aaron* went in to *Pharaoh* to let *Israel* go, it was worse with *Israel* after then before: yet they followed *Pharaoh* with their suit in the Name of God; and gave not over, though matters went harder and harder with *Israel* still. There two poor old men with no weapon but staves in their hands dare brave *Pharaoh* to his head in the midst of all his grandees, and some say these staves were shepherds staves, and shepherds were an abomination to the *Egyptians*: he dissembled not his condition one jot, but by faith went on, belie-  
ving

Part IV.  
Chap. 3.

God would be as good as his Word, and bring his people out of *Egypt*, all obstacles notwithstanding; and when he was first called to that arrand, after that his calling he felt his stomack much against it, yet he went on, and had successe at the later end: So shall we have in our prayers at last how untoward soever things stand in our way, and hang in our light for awhile; wherefore we must not sit downe by it thus, but go on still as the woman gave not over, but cried, *Lord, have mercy on me; for my Daughter is vexed with a Devill*: So go on and say, *Lord, have mercy on me; for my soule, even whilest I am praying, is vexed with an uncleane Devill, a covetous Devill, with a dumb Devill, so that I can hardly speake, I am haunted up and downe with the evill spirit of pride, even then worst and most, when I am most praying against these naughty passions. Give not over, all this and more then this, ought not to shake our confidence in prayer: Indeed if we give over praying, we may be quiet for the present, for sin and Satan like enough will give over vexing; trouble not them, and they will not trouble us: Sin is like a shrew, let her say and do and have what she will, and she will be quiet: but we are called to the taming of this shrew, which prayer at long running wil do, albeit we are pester'd with many odd and very bad thoughts the while, sith God hath given his Word and hand that ask we for what we will and when we will, we shall speed (we making our petitions accord-*

Math. 15.  
22

Psa. 77. 4.

I ing

*Non ostia-  
rio, non me-  
diatore,  
non mini-  
stro opus est  
sed dico:  
Misere  
mei & De-  
us illico  
aderis, ad-  
huc te lo-  
quante di-  
cet, Assum.  
Chrys. Ex  
variis lo-  
cis Mac.  
Hom. 16.*

*Hab. 2.4.*

ing to his will, and in the Name onely of his Son ) we need not any spokes-man but Christ; for as an holy ancient Writer saith, we may come and must come to him without the leave of any porter, any other Mediator or Minister, sith God is ready to take the words out of our mouths, as in *Dauids* case, the woman of *Canaan*, and the prodigall, who no sooner did seeme to begin his suit, but he had his answer; and so shall we.

N. 3.

*May we pray against sin, when we have no dispo-  
sition, no mind at all to pray?*

Not onely we may, but we must pray when we have no disposition to it at all, and we shall pray that indisposition away; as to eat against ones stomack, may and doth fetch our stomack again. *The just lives by faith*, not by feeling and he is to pray by faith rather then by feeling, *Blessed is he that believes and sees not*, that prays though he feels not. As life naturall, so life spirituall may be in some chiefe parts without feeling, ay without the feeling use of the tongue it selfe. In things of the soule it goes not so much by what we feel, as by what the Lord doth promise and we believe. Suppose then that our affections for the present stand so, that our heart seemes to be averse from prayer, the minde within is not ready to assist the mouth in prayer, yet if we can but sigh from

from within, it is acceptable to God: nor is this to pray in hypocrisy, it is rather to pray in the highest degree of sincerity, when we can hold out against all inward opposition: when we have our *affections* to carry us along, it is no hard matter to pray: for then we have the advantage from the cock within: but if when sin hath deadned our affections, and tentations have so puzzled us, as if no life nor soule were in us, that we are like a leg a sleep; if then we can and do *lift up our soules* to the Lord, then it is a prayer of faith indeed; then we pray best, when conscience and nothing but faith and conscience doth force us to pray; it's hypocrisy when we pray onely with the lip, and the heart is contented it should be so: but when we finde strong opposition from within, and yet in spite of all we do pray against sin, out of love to God, and out of hatred to sin, this shews a most noble act of faith: It is no hypocrisie, for one to professe his love to a man whom he meetes, though his heart doth rise against that man for the present, as long as he yields not to it; he knowes he should affect him, and it is part of his misery, that as yet he cannot bring his heart over to it, and thus he doth salute him the better to bring his heart to him: this is not to dissemble: So, when we speak to God, (putt as our affections do rise against us,) yet as long as we know that we *should*, and we faine *would*, and do what we can that we *may* bring these rotten and hollow hearts of ours to a right bent, this is not to play the hypocrite with

Part. IV.  
Chap. 3.

Psal. 25. 1

Rom. 7.

Chrys. ho.  
15. ad pop  
Antioch:

God; Nay, our prayers are many times then at the best and strongest, and most firme when there is least delight and feeling: and if we hold out, our good God will bring our hearts to it at last: if we pray onely when our *affections* are with us, then thank our affections; but if we can hold out in prayer when our affections set themselves against us, then are our prayers prayers of faith, taste much of the Spirit, are pleasant and pleasing to God: this is the way to win it with prayer, and to weare it with comfort at last: if we give not over, sin and Satan will give over, how soone or how long it will be first, I know not; but this I know, that sin and Satan *will, shall, and must* give over sooner or later. Many out of their affections strive against sin, strive and strive and little comes of it: God gives a will, but not to performe: but if we wou'd turne our striving once into praying, or rather joyne prayer with our striving, prayer will unknit the knot, and we shall breake loose. When a bird is fast in a gin, it is to no end to strive and flutter, the bird is rather the faster in: but the way is, to untie the gin: So, when we are fettered with sin, if we strive only and not pray, it shews that we strive by our owne power; power to do evill we have, but power to undo evill we have none: but if we pray as well as strive, it shewes that we use the wisdom and power of God, and God only can and will break the snare and deliver us: and this he will make us finde by triall, that so all the glory may be his: continue then in pray

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er, be much in prayer, grow importunate, importunity will do it; not importunity in *much speaking*, but in *much praying*. When we come to a Well to draw water, we use not to come away with our vessels empty: So we need not to come from this holy work empty away, God will fill us, who *filletb all in all*, with comfort, and strength, and wisdom to take heed of the snares of sin against another time; it's not easie to catch a bird in a snare the second time, let us be wise to beware of the snares of sin. A bird as long as he is upon his wing, needs feare no snare. Let us seek things above, keep upon the wings of prayer, and then all things below will seeme (as they did to *Paul*) small things, *dung*, *drosse*: as to one who is up on high, a man on the ground seemes no bigger then a crow, and (as *Chrysostome* notes) we need feare no snares or gins which are laid in things here below, in our meats, dainties, drink; wine is deceitful, when in any company good, or bad, friends, or foes we are subject to snares, we are in danger of snares at home, abroad, at Market, at Church, in the midst of the Congregation; the onely way to be out of the way of all snares, is, by prayer to *seek those things which are above*. What? where are the Sun and Moon? No! What? Where are Angels, Arch-Angels, *Seraphims*, *Cherubims*? No neither! But *where Christ sitteth on the right hand of God*. We many times take Physick against our stomacks, and force our selves to eat, and physick doth fetch our stomack, and one bit draws on

Part IV.  
Chap. 3.  
Luc. 18.  
Matth. 6.

Eph. 1. ult.

Phil. 3. 8.

Col. 3. 1.



1 Tim. 6. 9.  
10.

another: and so when it is out of conscience and faith in the promise, it is good counsel that we should even force our selves to pray against the deadnesse of our affections within; this phylick will do wonders, and bring about strange matters for our soules. And what if we feele nothing? Why, many times we cannot feele our owne legs: and sometimes we eat and taste nothing, and for all that our m<sup>ind</sup> at doth do us good, much more will prayer mend all in this case, firs in spirituall things Gods blessing only is all in all. In food and phylick there is a naturall force to do good to the body: but in prayer nothing doth do any thing but the blessing of God. Did we ever yet pray away any sin? Have we ever by prayer got over any deadnesse? If ever any at any time, then we may and must promise our selves we shall now. For prayer looks on the price paid by Christ, and accepted by God for the pardon of all the sins of all his elect. Now God doth not pardon one sin and not pardon another; for he pardons our sins a purpose to save us, now should he pardon one and not another, nay, should he pardon all but one, and not that one, we could not, we should not be saved: for one sin unpardoned murtheres all, covetousnesse alone unpardoned drownes a man in destruction: one sinne cast the Angels out of heaven, and Adam out of Paradise. All sinnes are killing diseases, and one killing disease doth kill us as well as twenty, if not cured; and one sin unpardoned doth damne us as well, though not as much as a thousand:

thousand: wherefore if ever we have by prayer got off any one sin: be of good heart man, what ever our *disaffection* from within be, yet prayer will conquer that *disaffection*, and pluck any other sin to pieces; and thus when our feeling is against us, and we pray on for all that, and master all by prayer, here the work is wholly done by prayer, and the glory is onely due to God. The end why God heares prayers, is, that he may have the glory (*God hath no end out of himselfe;*) and therefore sith in hearing such prayers the glory is onely his, believe it, no prayers prevaile more in heaven, then such prayers wherein is little or no *affection* to pray, and yet we pray because God would have us, and faith would have us. This is to pray by faith and not by sense, to hold out in prayer against the tide and streame. Many men though they have eyes, yet they cannot see without spectacles: they must put them on, else they cannot tell a letter: when we are once new-borne, we are all fire new, we are not borne blinde, but with spirituall eyes: but yet for all that we cannot see a shine in the things of the Spirit, except we put on the spectacles of faith; but by faith it is, that we see all heaven over, and a prayer of faith will pray down all in heaven (as need is) into our souls.

As for affections, we must not build on them, Satan can put affections *materially* good into us: else he could not be *as an Angell of light*; Though not simply and graciously good affections, but when he doth it, he doth it

*Dei nulla  
est causa fi-  
nalis. 5 cor.  
in sent. l. 1.  
d. 1. q. 5.*

2 Cor. 11.  
14

to crosse some better matter, or to beare us in hand that we are in Gods favour though we lie in the neglect of some maine duty, or in some grosse sin; howsoever, it is not very easie to discern *which is which*: wherefore it is not safe in prayer, or any other duty, to relie on the sense of *affections*, but on faith in the promise, and then prayer of faith will do whatever we have a promise for, and we have the promise for all in heaven, and all on the earth. And in this sense, there is nothing that God *can* do; but prayer can do. Can? that is true indeed, but how do I know that he *will* do it? we can tell that he *will*; because he hath oft and oft told that he *will*: we have his word for it, his oath for it, what would we more? Indeed if we tumble out our prayers, not knowing or caring which end goes forward, all will come to nothing; with wit a man may say curious praers for the matter of them, without faith, but for the manner of our praying, it is not wit, but faith, which enables us to *pray* spiritual and effectual praers. A little *Faith* workes more with God then all the *wit* in the world. Though we may pray against *affection*, yet we cannot pray without some *attention*: else it were not an act of man, much lesse of a spirituall man. The acts of man come from reason, of a spirituall man from reason qualified with religion: now reason and religion cannot work without some *attention*; praier must not come only out of a flash of imagination, common to us with beasts; but out of some deliberation,

Ourand.  
lib 4. D.  
15.9.12.  
n. 6.

ration, which doth require some *attention*; now though there be not ever actuall attention running through the veins of every petition, so as to shut out all wandrings, (this I confesse should be) but yet our frailty is such that some, and too many wandrings will be, which God considers as our infirmity, and notwithstanding accepts our praier as long as it comes out of a spiritual habit of grace, and be set on work at first by an actuall intention of our minds; a vertuall intention may serve all along after, though there be still a mixture of some roving extravagant thoughts: I say, this may serve to make our praier currant at the throne of grace, and in the Court of conscience. Nor must we on these grounds, and such grounds as these, sin to day because 'tis but pray away the sinne to morrow; the Spirit of praier breads no such blood, hearken to no such conclusions. Alas, we can promise our selves nothing but that as such a praier should not be made, so being made it shall be the savour of death unto death: such can expect nothing but that when they do so sin, to sin againe and againe, one on the neck of another. Praier being an ordinance made to drive away sin, when we sinne besides our purpose and against our resolution, not to make our selves sick to day because we think we have physick ready to cure us to morrow. But if we sin for the nonce, as minding after we have served our turnes in sinning, then to help it out with praying, there is no promise that in this case praier shall do the cure: this is but

Part IV.

Chap. 3.

*Oratio debet continuari*

*quamdin devotio potest conservari.*

Aqu. 2. 2. q. 83.

2. 14. 0.

*Extra sem-  
per & fre-  
quenter.*

but to turne praier into a kinde of bawde. I know it falls out sometimes by Gods extraordinary kindnesse, that such as do thus sin, thinking to heale all after by praier, are sometimes holpen; but this is besides the rule, and that but rare; *now and then*: we are to go by the book, and the ordinary way is not to sin any sin in any hand; but when we do not take in sin a purpose, and some sin doth overtake us, then I say we may take sanctuary at prayer: sith God keepes the dispensation of the Spirit of prayer in his owne hands at his owne pleasure, we having not the law in our hands, our wisdom is to follow God in Gods way, if we look that we in matters of the soul should prosper. In a word, praier is made to help when need is made by the power and cunning of sin, but not when we make our owne needs for the nonce.

N. 4.

*What if God do not heare our prayers presently, what then?*

Psal. 32.

5.

2<sup>d</sup> Sam. 12.

13.

Dan. 9. 20

What then? Why, he useth to heare prayers when they are a making, or when they are made. But he doth not *grant* us the things we pray for presently, there useth to be some time betwixt the praier and the granting, or giving rather of the thing or things we do pray for, to exercise our *faith and patience*; our *faith* to believe that we shall have the things we desire, our



our *Patience* to stay and wait till we be fit for them, and they fit for us. As sometimes God is said to heare us in not hearing us, so we may say he should sometimes denie us if he did not delay us: It is (saith *Chrysostome*) like money which lying long in the bank comes home at last with a duck in its mouth, with use upon use; when money is out a great time, it makes a great returne: we can stay thus upon men, and cannot we, shall not we stay upon the Lord, and for the Lord, for a large returne? God causeth us by delay to make the more prayers, and the more we pray, the longer we stay, the more comfort we shall have, and the more sure we are that we shall have it in the *later end*. Distinguish betwixt *denying* and *delaying*, and this temptation is at an end. To have a thing as soone as we ask it, is rather *sense* then *faith*; the praier of faith can tell how to stay out Gods time. In a Word. God doth delay us to try us, not to deny us. Drink is the more sweet to us when we have been long thirsty; so graces and gifts are twice welcome when we have prayed often, and staid long for them. God saith we shall have what we ask; but for the *time when*, that he often keeps to himselfe: Letting us know this, that it shall be when it is fittest for his glory and our good. We may cry, *Lord, how long?* when we do long for his answer, not out of impatient bitternesse, but out of a longing desire we have to enjoy them. We must remember that what he gives, he gives as a Father, as *your father* saith Christ,

many

Part. IV.  
Chap. 3.  
*Deus cum differt ad est, & differendo ad est.* Aug. de verb. Apost. Ser. 3. Hom. 52. ad pop. Antioch.

*Deus differt nostras orationes ut mereo de impatiente quoque referamus, & quia ipse tempus scit quando nobis utile quod querimus.*  
Chrys. in Gen. 25. Hom. 49. Mat. 6.



Quod deus  
dat oranti  
non minus  
liberaliter  
dat, quia  
non datur  
et orationis  
pretium, sed  
vult deus  
orari à ne-  
bis, ut dei  
nobis fidu-  
ciam re-  
currendi  
ad ipsum  
in necessi-  
tatis no-  
stris. Du-  
rand. lib. 4.  
D. 15. q. 12  
n. 8.  
Isa. 49. 15  
Psal. 9. 18

many times in one Chapter, not as a Master, nor as a Judge: if as a Master or as a Judge, we might think to have our prayers heard when we, or our prayers do deserve it, or not deserve the contrary, and that is never: this would dismay us: but now it is not as a Judge or Master, nor as the father or as a father, but as our Father, to us as children, as an inheritance, as a free gift, *not as a price*. Feare not, (saith Christ) it is *your Fathers* pleasure to give you a Kingdome. He that saith a *Kingdome*, saith *all*; it's not the child's good doing or good praying which gets the inheritance: it's the Fathers pleasure to give it as a *gift*, not to *sell* it at a *price*: in God *our Father* are all dimensions of love, and that in an infinite degree, infinitely infinite: what if he defer us? so do we our children; albeit we meane no other but to give them their owne asking, yet we love to see them wait, that so they may have from us the best things when they are at the best, in the best time, and in the best manner: if a mother should forget her only boy, yet God hath an infinite memory, he nor can, nor will forget us; the expectation of the *waiter* shall not fail *for ever*, that is, *never*. Satan doth turne and wind every stone, and all to fright us, and discourage us from *prayer*: He knowes, that a prayer is one of the best circles to help us against all the fiends of hell, and that his Kingdome cannot stand against one prayer of one Saint; whatever Satan hath been plotting ever since he made himselfe a Devill, a poor Christian with one only petition is able

to

to undo; and therefore it is the best of his policy, to dishearten us by al meanes from prayer. We know that the holy Ghost, and the blessing of heaven hath come downe upon the Church most an end when at praier: when *Daniel* was at praier, when *Peter* was at praier, when *Christ* was at praier, when *Carnelius* was at praier, when the Church was at praier for *Peters* enlargement, when the Church was, *Act. 7.* with one accord at praier; when not? When almost else? Who then would not be constant in praier, sith it opens the gates of heaven? We may know it to be of such use and price, in that the Devill and his eldest son (original sinne) are so extreame against it: pray then and prosper against crosses; pray and prosper against Satan who is worse then all the crosses in the world: pray and prosper against sin, which is worse then all the devils in hell. Ask not what prayer can do, sith there is nothing that prayer cannot do. Do but try, and thou shalt finde that praier is good at all diseases. He sometimes delayes us, he never denies us. He sometimes delaies us till we die, and for some things till the day of judgement: so *Christ* saith, *Matth. 6.* *Thy Father who seeth in secret shall reward thee openly*, that is, at the day of judgement: as Kings love to reward their favourites publicquely, so God puts us off for the greatest part of our reward till the day of judgement, that men and Angels in that great presence and publique audience may see us receive the full and finall reward of our praiers.

## N. 5.

*What need what use, of prayer sith God doth  
use to give without prayer, and doth know  
what we want before we ask, and hath de-  
creed all before ever we were, or the world  
was?*

This makes for praier: for, if he gives some things sometimes before we ask, he will much more give us when we do ask. The first root of the Spirit of prayer must needs be given without prayer: for that faculty by which we ask, must needs be given us before we do or can ask; and when once we have the Spirit of prayer, (like money) it should not, and indeed it will not lie dead on our hands: follow him with prayers, and he will follow us with comforts. So David prayed, *Lord, open thou my lips*; his lips were then opened; how else could he say, *Lord, open thou my lips*? his prayer then was, that God would hold them open, when they were open, and to open them wider and wider. Do so, and then with the woman of Canaan we shall have *what we will*, and what we for the present do not actually will; we cannot will what we cannot think: prayer feeds on that promise that he will do for us abundantly above what we are able to ask or think; the word is not only abundantly, but exceeding abundantly.

Now for that of Christ, *Your father* (not  
your

Psa. 51. 15.  
Uerban. 4.  
in Psa. 50.

Eph. 3. 20.  
ὁ ἰσχυρὸς  
ἐκαστῶν.  
Mat 6 8.

your God ) a terme of much affection, *knoweth*  
*what things you have need of*, before you ask  
 him; there is in this nothing against prayer:  
 for in that very Chapter Christ doth command  
 his Disciples to pray, and precribes them a set  
 forme of prayer; his drift is against the pra-  
 ctice of *vaine* repetitions, and against that opi-  
 nion, so as to think to be heard for their much  
 speaking, and to let them know that their God  
 woulk not suffer them to want things necessa-  
 ry, sith he was their Father, and did know  
 their needs: nor is here any thing against  
 praying, or *much* praying, but against *much*  
*speaking*; nor simply against *much speaking*, but  
 against their thinking to be heard for their  
*much speaking*: for if the argument were, Your  
 Father knows your needs before you ask, that  
 therefore you must not use much speaking, it  
 follows as much against any speaking at all, as  
 well as against much speaking; Parents love to  
 have their children come and shew their griefs  
 and needs to them, though their parents know  
 all, and meane to give all before-hand: so doth  
 the Lord: nor is it the end of praier, to informe  
 God, or to make him willing of unwilling,  
 but to qualifie our selves to receive and retaine  
 the favours of God, sith we have Gods eare,  
 as favourites have what they would have when  
 they have a Kings eare at command: and to  
 make us better and better, the neerer we draw  
 to God, and the more frequent Communion  
 with God, *the best of all*. And this being com-  
 fort to us, that in case we know not many things  
 which

Part. IV.

Chap. 3.

Non pa-  
 tietur  
 vos egere  
 necessariis  
 Ribera in  
 Nahum. l.  
 nro.

Fansen. &  
 Cajetan in  
 loc.

chryl. de  
 orando de-  
 um l. I.  
 chryl. de  
 orando  
 deum. lib.  
 2.

which are good and fit for us, or do leave our some materiall matters in our prayers, yet that God knows all, and will be a Father unto us in all we know and do ask for, and in those many things we know not, and so do not ask, but would know them, and would ask if we did know them: it's enough that he knowes them, and gives exceeding abundantly beyond our asking. The love of him the giver is sweeter then the gift; So God loved the world that he hath given his onely begotten Son; and that then when the world neither did nor could ask for him.

And for that ( which is worst against praier to prove there is no heed of praier ) the temptation is, that before we were, or the world was, all was decreed for us, so that we have nothing by praier but what we should and must have, whether we pray or not; this hath wrought so upon some, that too many have cast off all use of praier *within book first*, and *without book* after as a needlesse thing. Of the two it were better deny any such decrees then to deny the ordinance of praier. Some say that there are some, who hold themselves above praier and all ordinances: but they might as well say that they are above Christ Jesus, sith he saith that he that refuseth you refuseth me. But for our present matter, I like that of *Aquinas*: Praier (saith he) is not to change the dispositions of the divine providence, but to beg and get that which God hath disposed; we do such and such acts, not that by them we

*Quam rem  
amamus in  
Christo!  
Membra  
crucifixa,  
latus per-  
foratum, an  
charitatem  
Aug. in Pf.  
r27.*

*Luke 10.  
16.  
Oratio non  
fit ad mu-  
tandam  
disposicio-  
nem in divi-  
provi-  
dentia; sed  
ad impe-  
trandum  
quod  
Deus dispo-  
suit. Tho.  
1. q. 23. a.  
8. q. 22.*



Part IV.  
Chap. 3.

may change the divine decrees, but that by our prayers we may bring about certaine effects according to the order disposed by God: so that prayer is not to *make*, but a subordinate meanes to *execute* the decree of God: not to make God willing to make a decree, or willing to execute his decree, but to make way in us to take in the things decreed to be, and to be executed in such or such a time for us: *Elias* promised *Ahab* rain, he knew God had decreed it, yet he did strive much in prayer for raine: so that the more certaine it is, that there is a decree, the more our care should be to pray for it. He decreed, *as*, that such and such things should be given us, *so* he decreed that we should pray for them: so that they must be, because he hath decreed them so or so; so we must and should pray for them because he hath decreed it so: sith Gods ends must be had by Gods meanes, and all from Gods decrees. It is certaine that we shall receive them, and it is certaine that we must and shall pray for them: some Papists write that a Protestant is bound in conscience never to pray the Lords prayer, because by our doctrine we are sure or ought to be sure of the pardon of our sins, and 'tis an abuse of praier to pray for that we are sure of: but *Bellarmino* holds that it is Gods pleasure we should pray for those things we shall certainly receive: we are sure that the Kingdome of God shall come: we should and do pray that the Saints departed may have their perfect consummation, albeit it is most assured, and

K

they

Calvin.  
instit. l. 3.  
c. 20. Sect.  
3.  
Jam. 5. 18.

De Purg.  
l. 2. c. 5.



Greg. de  
Valen.  
tom. 3. c.  
6. q. 2 p. 8.

Alph. &  
Castro  
con. Hær.  
l. 12. de  
Purg. hær.  
3.

*Si in quis  
Deus dare  
vult, quid  
hoc me o-  
rare neceffe  
est? Multū  
hoc confert,  
nam per  
huiusmodi  
orationis  
studium te  
ad eum di-  
ligendum  
trahit. Ho.  
7. n. 1.  
Tim. 2.  
Luk. 18. 1.*

they are most assured that they shall have it by vertue of Gods decree and promise. *Paul* and others ( by the confession of *Papists* ) knew by most assured revelation, that they should be saved : yet they prayed for their salvation, as *Christ* did for his glorification, as knowing that God hath decreed to put his decrees in execution by meanes of our prayer : and for *Papists*, they hold that the soules in Purgatory shall infallibly come out of Purgatory, and yet they do unanimously hold and practise, that prayers are to be made to free the soul out of Purgatory.

This objection hath beene anciently made and answered : If one be sure that God will give, then what need is there to pray, for that it is decreed I shall have? Yes, ( saith *Chrysostome* ) there is great need to pray notwithstanding, for that by the exercise of praier we come to love God, and to grow vertuous : so far should we be from such Divinity, as not to pray at all, that we stand bound by the Lawes of heaven to pray continually, to pray without ceasing, that is, without fainting : and the rather, because there is a positive decree from before the foundation of the world, that in due time we shall have all good things, and by the same Decree of Heaven, that we shall have them by the meanes of prayer : we hisse at it as a ridiculous conclusion for a man to think, that he need not eat nor drink nor sleep, because it is appointed in heaven how long we shall live, and when we shall die, this is to  
turne

turne the Grace of God into *prophaneness*. We send those for answer to *Tully* an heathen : he sets downe the Stoicks argument thus : If ( say the Stoicks ) it be thy destiny to mend of thy disease, whether thou take Physick or no, thou shalt recover ; and if it be thy *fate* to die, whether thou take Physick or not, thou shalt die : the one of them is thy destiny, therefore it is in vaine to use the Physician. This argument ( saith *Tully* ) is absurd for by that meanes all actions shall be taken from mans life, and it is thus retorted : Whether thou take Physick or no thou shalt recover, is untrue : for it is as much thy *destiny* to use a Physician, as to recover. *Origene*, a wiser man then *Tully*, makes the like answer : Let us then use the meanes appointed by God, as appointed by God, as well as the end we look for ; pray then, and we shall have the things we pray for : and which is more, we shall have a reward for our very praying. Princes look for thanks from us, for that they do vouchsafe to heare us in our suits to them : But God will thank us, and reward us even for this, that we will pray and sue to him : Pray ( saith Christ ) in secret, and your Father will reward you openly. I have been long about this of prayer, and the rather, because there is a voice abroad, that there are some who say, that we sin if we do pray *at all* ; whereas the Scripture saith, that we sin except we pray *continually*.

Part. IV.  
Chap. 3.  
Lib. de fa-  
to.

Lib. 2.  
contras  
Celsum.

Matth. 6.  
Janfen. in  
locum.

Rom. 12.  
12.



## CHAP. IV.

*Of the Word of God.*

He Word of God is the *sword*,  
(it is the two-edged sword)  
of the Spirit. Other wea-  
pons usually have but one  
edge, this weapon hath two;  
if Satan wrest this our sword  
out of our hands, or else

2 Pet. 3. 16

*Wrest* the true sense and use of it from us, we  
are utterly foiled: for if we lose this true and  
trusty weapon, we lose all; if we lose the  
right sense, the true use of it, we do as good as  
lose it.

## N. I.

*How do we know, that the Scripture is the Word  
of God?*

Chilling-  
worth.  
Baxter.

There are some who lay much, if not too  
much, upon *universal Tradition*: A thing hard-  
ly knowne for certaine by *any*, but almost im-  
possible to be knowne to the *many*: the mat-  
ter lies rather in the things written than in the  
very

Part IV.  
Chap. 4.

very writing. Before *Moses* was there was little (if any thing) written: yet there was a rule and a certaine rule, and certainly knowne to the Church too; and for the New Testament, we know that there was a pure Church, and a perfect Rule of faith and manners for many yeares before the New Testament (the best part of the Bible) was committed to pen and Ink and Parchment: but now we have it all written, and no more to be written: as they did know, so we must know that the Bible written is the Word and Truth of God. For, as things stand *now*, we can very hardly come to believe the maine contents of the Word; but as *written*. There are arguments many and strong to force men, that they cannot tell how to answer, and to say that the Bible is not the Word of God; but no testimony but of the Spirit will convince them and convert them, so as to say and believe that it is the Word of God. The divine assent of faith can be built on nothing but the authority and Testimony of God. That the *Scriptures are the Word*, is a principle not to be proved by any dispute, nor to be questioned: therefore there is no disputing with him who denies *principles*: therefore this *first principle* of our believe is rooted in us by the immediate inspiration of the Holy Ghost. This must be taken for granted, that *there is a God*, and that God but one: 'tis not possible there should be two infinites, nor is it possible that he who is God, should be God, were he not infinite. Now

K 3

this

*Prime ac  
maxime  
proposi-  
tiones fidei  
aliis omni-  
bus faciunt  
ipse aliunde  
non accipi-  
unt. Borch.  
l. 2. de dif-  
ferentiis  
topicis. A-  
rist. Top.  
l. 1. c. 1. n. 6  
l. post. c. 2.*

this God, as he ought to be, so he will be worshipped by men and Angels, since men and Angels were created, and it's cleare: that men and Angels cannot worship him except they know him; know him they cannot except it be revealed to them; now none can reveale the will of God but God; for 'tis not possible to reveale God, but by one who knowes him, and none doth or can know God immediately but God; wherefore it followes, that God hath revealed himselfe somewhere or no where; not no where, therefore somewhere. *Mahumetans* say 'tis done in the *Alchoran*, *Jewes* say in the *Talmud*, we say in the Bible; there are reasons enough to refute them, but nothing can demonstrate this to us, that his will is by him revealed in *our* Bible, but the witnesse of the Spirit; we cannot believe this by divine faith, but by the testimony of God: nor must we fetch this testimony out of the Scriptures; for this were to believe the Scriptures before we believe them, or to prove we believe them because we do believe them: therefore the ground of this is, the witnesse of God to our spirits, by working our hearts to passe a divine assent to this truth, that the book which we call the Bible, is *the Word*, the written Word of God. Papists tell us, that this witnesse cannot convince any but your selves, nor can the testimony of the Church work upon any but such as are led by the Spirit of their Church. Besides, they run in a blind ring when they prove their Church to be the Church

Ann.in.O  
rat. De  
certitud.  
Theolog.

Part.IV.  
Chap. 4.Doctour  
Jackson of  
the Chur.  
c.9.n.3.D.  
Field of  
the Chur.  
Appen.pa.  
2.Sect.2.Bell. de  
verbo Dei;  
l.1.c.2.

Church of Christ, by the Word of God I know the Spirit works this in us by its own organ and instrument, which is the Word of God, grounded on the infallibility of the truths themselves which the Word doth propose unto us, and (as saith a learned man) from the infallibility of that internall and secret teacher, without whose impressions of truths infallible in mans heart no true faith can be conceived by the Church it selfe, in what sense soever taken, or by any member of it : God giveth us the eyes of Faith (saith D<sup>r</sup>. Field) and openeth our understandings, that we may see and discern in generall Heavenly truth to be contained in the Scripture, and then it becometh a rule of direction in all particular points of faith. The most famous amongst the Papists, when he comes to argue the point as touching which bookes be, and which be not canonicall, in which the Word of God is contained; in a whole Chapter, he doth not produce so much as one argument, either out of unwritten tradition, nor one out of the testimony of the Church, no nor one out of the authority of the Pope, no nor last of all out of any internall Spirit written in the tables of the head of the Pope of Rome.

K 4

N. 2.



## N. 2.

*How shall we do, when we are tempted to doubt whether the Bible be the Word of God?*

Doubling  
of the Bi-  
ble, how  
cured.

νεφελη σιν  
βρι, παρεγ-  
χεται.

I.

Peruasiſſi  
mibi non  
audiendos  
eſſe ſi qui  
forte mibi  
dicerent,  
Vnde ſcis  
illos libros  
(Scriptu-  
ras,) hu-  
manis uer-  
bis uer-  
aciffimi  
ſpiritu eſſe  
humano ge-  
neri mi-  
ſtratos  
Aug. Con.  
1.6 c. 5.

Indeed ſhake this and ſhake all. It is a great trouble to many, ( I confeſſe ) but not ſo great danger; it frights much, but hurts the leſſe; it is very troubleſome and galls the heart much, and therefore the leſſe dangerous. This is a ſtorme, (I confeſſe ) but like a ſtorme, it is not like to laſt long wait; and ſtay, it will blow away and cleare of it ſelfe, and in time we ſhall ſettle upon it the more that the Bible is of Gods *making*.

Fiſt, as it ought to be in all ſcruples, our beſt way is at the fiſt, I offer to reject the motion, its dangerous to party with ſuch a crafty Merchant and ſubtle Serpent as Satan is, about ſuch a weighty matter as this is, and ſo much above the reach of our humane reaſon. *Auſtine* ſaith he had it by perſwaſion from God himſelfe, not to give eare to ſuch as did but ask him, how he came to know that the books of Scripture were dictated by the Spirit of God. This is a point which comes nigh the quick, and our nature being ſo apt to take fire in things of this nature, I know no better counſel then to reject the temptation at the very fiſt, and all little enough to preſerve our ſouls from being tainted with this eating diſeaſe; 'tis not ſinne

fin so much, as error, which is compared to an eating cancer: other diseases are commonly cured without cutting off the whole member: (so *Paul*) Reprove them sharply, severely; as it is a rule amongst Surgeons, that in this case he must have a severe hand, and use *sharp* knives. Sith then the infection is so easy, and the danger is so great, the best is, to sling off and resist this Devill at the very first, *stedfast* in the faith; a man can hardly make good his resistance, except he have *stedfast* footing; therefore we must be stedfast in the faith, to drive away the very first smock of this tentation, and that at the very first.

2. Next consider, that this tentation as hideous as it is, to question the Bible, doth befall most Christians, and may befall *all*, it is a *temptation common* to Christians: Satan began with this to charge things falsely on God, *Doth God indeed say that ye shall not eat of every tree?* (That is, of none of the trees; as the phrase is, *Ps.* 143. 2.) In which words, and those that follow, Satan puts three things on God, and all false: First, that God had forbidden them *every tree* in the Garden. Next, that they should *not die the death*, if they did eat, as though the threats of God were but so many empty words: and lastly, that God did *envy them* a kinde of Deity and superexcellency: so that from the very first this hath been his fiery dart, and the easier to draw them from God, Satan doth set upon them with this tentation in the very beginning of their lives, anon after their creation,

Part IV.  
Chap. 4.

2 Tim. 2.

17.

αποτομῶς.

Tit. 1. 13.

1 Pet. 5. 9.

2

1 Cor. 10.

13.

Primo

quod Deus

illos ex om-

ni legno e-

dere vetu-

isset, de-

hinc quasi

morituri

non essent,

si edissent

tertio qua-

si Deus illis

invidisset

divinita-

tem, Ter-

tull. Ad-

vers. Mar-

cionem, l.

2. c. 10.

Morton of

the three-

fold state

of man

Part. 3. c.

2.

creation, before they could confirme their holinesse by obsevation and experience : More or lesse the people of God do still taste of this Cup about the beginning of their turning to God, but yee the godly have found all well, and the better for this at last, it hath not conquered them, it shall not us; we have a spirit in us, which *Adam* and *Eve* had not in them : I was almost in all evill, saith the Prophet : but where? In Paradise? No ! but in the midst of the Congregation, when at prayers, when at Sermon, when about divine offices : but (almost) saves us many a fall : I was almost not in some, but in all evill : our comfort is, that almost all others have been in as deep as we, and they are out, and so shall we : they did doubt of the Word of God, and got it off, and so we shall shake off this sorry partner. When a man sees others well againe, who were as sick as himselfe and of the same disease, he gathers hope that he shall be well too : so when we see others now to doubt least of this point, whereof they once made great question, why should not we wait with hope that we shall be set free too? Say then, *O my poor soule, why art thou disquieted within me*, with and about doubts as touching the Word of God? it is but like winde in the body, which till it hath a vent, turnes all into a tumult : but a vent comes, and all is quiet. This is as a winde in the soule, a vent will come, and it will quiet all. In a word, believe the Bible to be Gods Word, say to thy soul, I do believe it, and

Pro. 5. 14.

Psal. 73. 2.

Psal. 43. 5.

What we should do.

and will believe it in the face of all scruples and doubts whatsoever; as others have, so I shall come to be settled, and that ere long, all is well that ends well; as in other points, so in this my end shall be peace.

2. Live in no sin known: for if we do, we shall not want for doubt and dispute against the Bible; for sith the Bible doth forbid and condemne all sins under the highest penalty, therefore as long as we please our selves in sinfull wayes, we shall be too glad of the motion, and be willing enough to believe, that the Bible is but a tale, else it will be a neck-verse to us, if we satisfie sin in the lusts thereof: for the issue is, that either there is no truth in the Bible, or no truth in us: for if the Word be true that he that lives in sin, is dead whilst he is alive, then we living in sin, and I so dying, must needs go to the suds. One convinced of his sin by the Word, hath no way to ease himselfe, but to perswade himselfe, that the Scriptures have no truth in them. But now in case we stand free from the love of any known sin, Satan may come and urge matter against the Bible, but still we will and shall hold the conclusion, that the Scriptures are the very oracles of God. We see carnall men who suck in this opinion, that the Bible is Gods Word, are never troubled with the temptation, but rather make use of the Bible to patronize their sinnes and errors; and it makes much for the authority of the Word, that all do father their mistakes and errors, their bastard lusts and errors  
on

2Pet. 3. 16

Liv. De-  
cad. I. lib.  
I.

on the Word of God, *perverted by them*: yea, Satan himselfe did fly to the Scriptures ( in his way ) in his dispute with Christ : and indeed Satan plaies on both hands; when he would fright us into despaire for our sinnes, then 'tis the Word of God, the commands are sure, the threats are severe, and he laies on loads with the penalties of it, and all to thrust us into the fire of despaire, and to put us besides the anchor of hope, like men at sea in a storme, without an anchor: if this will not do, then to lull us asleep in our sinnes, he cries out that there is no such thing as the Word of God: then all the talk of the Word of God, is but as the fetch of *Numa Pompilius*, to make us believe forsooth that the Bible is the expresse will of God, *to keep the people in awe*, to hold the world in some order: Satan is in despaire himselfe, and doth what he can to wrap us in despaire too, and to that end he aggravates our sinnes, and sets before our faces the fiery Law of God. Now if that will not do, *as often it doth not*; then his art is to bury us in presumption, which is the easier of the two: if despaire hath killed his thousands presumption hath killed his ten thousands; to compasse this, his plot is sometimes to cry up the word, to turn us into the gulf of despaire for our sinnes, as though the way to help us were to put us past help: and then againe, to keep us in and under sinne, he cries down the Word ( as his last shift ) that we need feare nothing, all is but words, that the Bible is not the Word of God, that

that this is the mystry of policy to talke of Scriptures and religion, when they themselves meane nothing lesse, and it is a proof that Satan is put to his shifts, when he laies all upon this shift, *that the Bible is not of Gods making.* And this shift neither shall nor will take with us, if we stand free from the power of sinne: for then Satan will finde *nothing* in us.

I know Satan hath much advantage against some men (the more) by occasion of the *Melancholy* temper of the body, as to feare where no feare, no cause of fear is, so to doubt where no true cause of *doubting* is: Satan is not to learne of what complexion each man is; he hath more skill in *Physiognomy*, and can do more at the casting of the water, to know what humor is predominant, then all the Doctors in the world: and if the temper of the body hath (as very often it hath) a great hand in this black tentation, a little Physick and other naturall means may and will do good; turne humors out of the body and spare not, but (of all) the way to cleare all, is, to cleanse sin out of the soul.

The root of this tentation is the bitter root of Atheisme. They who say there is no Word of God to discover the will of God, would, if they durst, say there is no God. The foole (that is, the naturall man) doth *say in his heart. There is no God*: and he is but a fool for his labour; he would say with his mouth, if he durst for shame; but he doth say, and but say it, with

Part IV.  
Chap. 4.

Joh. 14. 30.

*Melancholici propter  
vehementiam, non  
expectant  
rationem  
quod sunt  
sectatores  
phantasie.  
Arist. Eth.  
1. 7. c. 7.*

Psal. 14. 1.



Cic. de  
nat. Deo-  
rum.

Aug. de  
civit. Dei,  
l. 18. c. 41.

*Probabile  
est eos qui  
Philoso-  
phie dant  
operam, non  
arbitrari  
deos esse.*  
Cic. de In-  
vent. l. 1.

Mat. 22. 29

Joh. 5. 39.

with his heart. He would verily *think* it with his heart, but he cannot, therefore in the text it is not, The fool *thinketh* in his heart, but he *saieth* in his heart, *There is no God.* And *Epicurus* himselfe, though indeed and in his secret disputes, and in his private opinion he did indeed deny God, yet in his words he did confesse that there is a God. Perhaps he did not say it, for that he durst not. *Anaxagoras* being put to death in *Athens* for denying God, in which Towne and University *Epicurus* flourished. And I think many did then, and do now bury themselves in the study of vaine Philosophy, on purpose to feed this humor of prophane Atheisme in them, on purpose to serve sin in the lusts thereof, without any fear of God or of the Devill. The *Sadduces* were a kinde of *Atheists*: they denyed the immortality of the soule, and all being after this life: and they did erre this fundamentall error, not because they did, but because they did *not know* the Scriptures nor the power of God. Wherefore *search the Scriptures*, as the Word of God. Leave it to Papists, that to know the Scriptures, will teach you to erre; Christ saith not that we erre because we do know the Scriptures, but because we do not know them.

## N. 3.

Part. IV.  
Chap. 4.

*How shall we do to know the true sense of the Word of God?*

The same Spirit which assureth an honest heart, that the Bible is the Word of God, will guide him to finde out the right sense of the Word.

The sense of the Law is the Law; and of the Word of God there is but *one* sense: it is the easier found out, because there is but *one* sense.

The Word as the Standard is looked upon by all parties as the Rule: but one saith his is that one only sense, another hath a sense not only diverse from the sense of the other, but contrary and adverse to it, and he saith as much for his sense, that his sense is that *one* only true sense and meaning of the Word of God. Nor are we left to uncertainty, or in a labyrinth, for that *so many men*, so many minds, and every mans minde must stand for the minde of Christ in the Scriptures.

That one meaning of the Word is plaine, and a plaine heart shall have a plaine answer from God by his Spirit, *which is which*. How did the people of God do in Christs time? How in the Apostles times, when hereticks and false Prophets were very many and very cunning to wrest and pervert the Scriptures to their destruction? Albeit they were (as the Apostle

2 Pet. 3. 16

Apostle saith ) *unlearned* in all true learning. God did lead the Church then to the finding out the right sense of the Word in maine and essentiall matters : so he will now and ever. It were a poor piece of providence to direct us by his Spirit to a *certainly*, that the Bible is the Word of God , and to leave us at all *uncertainly* which is the sense of that Word. Specially now that the Rule is more and more cleare then it was in Christ and his Apostles dayes : Nor must we think that he will teach us and instruct us by his Spirit, which is , and which is not the sense of the Book of God , without book. No, the Word is the best rule and line , to finde out the sense and meaning of the Bible, as our Divines prove, and Papists do not deny. *Try the Spirits*, saith the Apostle : who must try them ? Why, all Christians. By what must they try them ? why, by the Word of God. For what must we try them ? not whether the Bible be the Word of God , for that was then taken for granted : but , whether the Apostle or the false Prophets gave the right and currant sense or not, it being not possible that both their senses should be true, sith they were so contrary one to another as they were.

Rom. Co.

c. 2. d. 2.

1 Joh. 4. 1.

Rom. prae

lect. 214.

Bell. D.

verbo. Dei,

l. 3. c. 3.

Canus, loc

Theolog.

l. 2 c. 14.

2 Pet. 1.

20.

The Papists confesse , that the Scriptures ( being the dictates of the Spirit ) must be interpreted by the Spirit, who made the words and sense ; to that purpose they with us interpret that of the Apostle, when he affirms the Word to be of no *private* interpretation , to  
meane

meane that it is not to be interpreted by the  
by the humane spirit of man ( all mens inter-  
pretations being but so many private interpre-  
tations ) the only publique interpretation being  
the interpretation of the Spirit. God hath  
given to all creatures who have but sense, a fa-  
culty to judge what is food, and what is poi-  
son to them: and so he hath given to all his  
people an ordinary sense and spirit of discern-  
ing, to smell out and taste which is, and which  
is not the true sense of the Scriptures, *to discerne  
both good and evill.* This is plaine by that of  
the Apostle, *We are of God: he that knoweth God,  
heareth us: he that is not of God, beareth us not;  
hereby know we the Spirit of truth and the spirit  
of error:* A doctrine much abused in our times,  
sith a sect of *Swenckfeldians* are crept in a-  
mongst us, who divide the things. God hath  
joyned together, the Word and the Spirit, cry  
downe the Word, cry up the Spirit; as though  
the Spirit did now teach without book, and  
feigne that the motions of the Spirit are onely  
done by violent impulsions. Thus they fly from  
the Word written, to their owne revelations;  
which (as *Melanchthon* doth truly and wisely  
observe ( doth draw after it three maine and  
mischievous conclusions. 1. A losse of the cer-  
tainty of the doctrine of the Law, and the Arti-  
cles of our faith. 2. An utter uncertainty of  
Christian consolations. 3. An extinction and  
destruction of true faith, and the exercises of  
faith: whereas there are now no revelations  
( sith all is written, ) nor no need of any extra-  
ordinary

Heb. 5. 14.

1 Joh. 4. 6.

Examen  
Errorum  
Anabapt.

Heb. 1. 1.

Neh. 8,

Bell. De.  
Verbo  
Dei, l. i. c.  
2.

Metaph. 13

Lib. 10. in  
Epicuro.

ordinary revelations to expound the Word, but ordinary only, to expound the Scripture by the Scripture, and so to give the sense, comparing places with places: Papists also to hide their follies from the people, do hide them as too obscure and too dangerous, and yet truth forceth the best of them to confesse, and that in Print, 1. That the Bible is the Rule of Faith. 2. That the rule must be knowne, and known to us, else it cannot be a rule to us. 3. That nothing is more certaine, nothing more plaine in it selfe then the Scriptures are; now by Scriptures they themselves do meane the Word *written*, as the Word doth signify.

I confesse it is lamentable to see what swarmes of divisions and subdivisions there are in our Countrey amongst those, who pretend most to the Spirit and revelation, new sects refusing communion one with another, springing every yeare; of whom I may say, as *Aristotle* saith of the doctrine of numbers amongst the *Pythagoreans*, that the many discords amongst the prime men of that sect, is an argument that the things and points are not true, for that they cause such confusion amongst them. 'Tis pittie that men are suffered to sell poyson thus, as *Laertius* saith *Aristotle* did (his witnesse is *Epicurus*.) The thing which *Epicurus* chargeth *Aristotle*, is, that having wasted his estate he fell to sell poyson for the body, the practice of these is worse, who sell and vent poyson for the soul. And I make no question but as *Pauls* phrase

phrase is, *they have destroyed the faith of some*, and 'tis to be feared, that if this gangrene be suffered thus, they will destroy the faith of more.

The advantage which is on their side, I will deliver in the words of a late wise Secretary of France, *It is (saith he) more easie to oppose Religion, then to maintaine and defend it: for Religion, having in it something, which is above the capacity of mans understanding, it is no difficult thing to contradict such a belief by humane reason (so he.)*

Another advantage they have to work upon the simple (and simple they need to be led by the nose after such simple stuff) and that is, *their faire shewes and faire words*: the end of Hereticks and *Shismaticks* being, to draw Disciples after them, and because it is done the easier when they put on the sheeps cloathing, pretend much strictness and holiness, as the *Pharisees* did (and the *Mennonists*, that is, the *Anabaptists* in the Low Countries do;) holiness hath a force with it, that by the beauty of it wins ground on the hearts of all.

And at the first they gaine ground, for that their wayes are *new*, and till we be weary of these fancies, that infinite desire of knowledge which is in us, doth (as *Scaliger* notes) make us run after things which are *new*, as long as they are new. By these and such like shewes they beguile many unstable, who are of *unevill minds*.

Add unto this their *vehemency*, by which  
I. 2 they

Part. IV.  
Chap. 4.

2 Tim. 2.  
18.

Advantage of  
our sects.  
Villeroy  
in his  
Counsel-  
lor.

2.

Rom. 16.  
18.

3.

Rom. 16.  
18.

*Arg-  
nav.*

4.



2 Chron.  
18.23.

Arist. De.  
part.ibus  
Animal. 1.  
2.c.2.

5.  
De Fide.

Epist. 7. ad  
Marcell.

they do rather drive then draw men to their side, like *Ahabs* false Prophet who in a fit of his zeal (such as it was) smote *Micaiah* the true Prophet of the Lord on the face; these can box, and use violence, and so prevaile much; people mistake when they take this to be zeal, true zeal being hot, but not so hot as false zeal is; like as molten lead which is hot by accident, scalds and burns worse then fire which is hot of it's own nature.

This minds me of a wise saying of Sir *Francis Bacon* in his *Essay* of Atheism, which is this: *Who so laboureth earnestly to prove an opinion to another, himselfe distrusts it.*

'Tis also true, they hold many true and good things: and this minds me of a saying of *Nazianzen*: Hereticks (saith he) which held most points soundly according to truth, were very pernicious to the Church, because they did more easily and secretly poyson the truth of doctrine by their heresies.

Now in these times, and multiplicity of opinions, a poor soul will say he cannot tell what to do; but the best is, if he go to God, God will tell him and teach him what to do, as he did the Church in former times, when there were (as there were) very many false Prophets, and false Apostles and teachers, who brought in damnable doctrines: if you cannot tell how to answer their reasons, yet you must know that reasons against the authority of the Scriptures, be they ever so acute, may carry a shew of truth, but cannot be true, so *Austin*:  
and

and things not true may be so painted over, that they may shew to be more probable to us, then many things which are true ( it is the observation of *Aristotle*. ) Let us then not let any men deceive us by vaine reasonings and Philosophy, but search the Scriptures, where is all saving truth, and nothing but truth. Country people are of a *passive* understanding, and such are apt to be *led*; ( according as you are *led*, saith the Apostle ) they will tell you that they are led by the Spirit : but the Apostle warnes us *not to believe every spirit, Zedekiah* the false Prophet pretends this spirit too, as well as *Micaiah* the Prophet of the Lord : *Which way* ( saith he to *Micaiah* ) *Went the Spirit of the Lord from me to speake to thee?* wherefore for our parts, we must not forsake the true claime to the interpretation of the Spirit, because that Prophets and false teachers do lay claime to the Spirit also, and father their bastard damnable errors on the Spirit. It is the counsell of the Apostle, *Mark them who cause divisions amongst you, and avoid them* : you cannot perhaps confute them, yet you can and must avoid them : you may justly suspect, that their talk of the Spirit is but talk ; for that the Spirit of Christ is the Spirit of peace and union, but amongst these men there is little else but confusion and division; this is true, when divisions arise out of the nature of the opinions, but not when they come by the malice of men.

One thing I advise, that as we are to keep

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Chap. 4.

1 Joh. 4.1.

2 Chron.  
18, 23 .

Rom. 16.  
17.

as much as may be, from the breath ( the infectious breath ) of these men , so we must keep our selves from the sight of their bookes. And here I commend unto you the advice of a rare man ( M<sup>r</sup>. *John Dod* ) a man whom I may call by mine owne experience, *John the Divine*, who having raised a Doctrin, That by nature we are prone to evill and not to good; his Use is, that we should not be too bold or busie with Papists or Brownists bookes : A counsell , had it been taken in time, we had not seen the dayes we see.

Their words quickly end, but their bookes remaine ; and though in their bookes they lay claime to the Scriptures and reformation, ( as all hereticks do ) yet how much they abuse the Scriptures , time will discover, and in part it hath discovered already. But blessed be God, all comes to this end, to ratify the sovereignty of the Word of God, and God in his wisdom saith; there is a necessity that heresies should be , that the truth may be the better sifted and confirmed , and *that they that are approved, may be made manifest* : so that it is but to manifest the truth, and such as do receive the truth in love of the truth. The Use we are to make of all this, is, to teach us to doate lesse upon the fancies and follies of *dreames*, and to cleave more to the Scripture, which hath in it all truth needfull and usefull to spiritual consolation and eternall salvation , wherein is no mistake at all.

CHAP.

*Si doctrina  
ecclesiastica nullis  
extrinsecu  
hæreticorum  
dogmatum  
assertionibus  
cingitur, non  
poterat tam  
clara & tam  
examinata  
videri sicut  
nostra.*  
Aug. de  
Temp.  
Serm. 98.  
1 Cor. II.  
19.  
Iud v 8.



## CHAP. V.

*Of Repentance.*

WE are fallen into an age, wherein, as the common fame is, there are too many who cry downe (for a sin) confession of sin, and prayer for the pardon, as things below the prerogative of Saints. I have read in *Canus*, one of the best and best learned amongst the Papists, that there were some in his dayes (which was not long since) whom he calls hereticks, who in *Spaine* (his Countrey) did begin to deride those, who did grieve and mourn for their sins: A thing so monstrous, that I know no sin or error like this ( *to set themselves against Repentance*;) in it selfe it is a great sin, and (which is a greater sin) it maintaines all other sins whatsoever; for sinne is sinne in it self, and to us, till we do repent of it: now if we must not repent of any sin, then every sin that we have, or do, or shall commit, doth remaine sin in us and to us, and the wrath of God must needs

L 4

abide

Prælect.  
de Pœni-  
tentia, par.  
2.

Prov. 18.  
13.  
Errors of  
denying  
repent-  
ance.

I.  
I Joh. 1. 8,  
10.

Aug. De.  
perfect.  
justitiæ.  
Concil.  
Milevit.  
can. 6.

abide upon us ; sith nothing can take the guilt of sinne off , or keep the wrath of God off , but to *confesse* and repent : for *Solomon* saith that such and only such *shall* finde mercy : I cannot imagine their reason, except it be for that they dreame of perfection, or that God hath decreed that we shall have heaven, and our sinnes are pardoned before the foundation of the world ; and that it is an abuse of prayer, to pray for that we have already.

Now for *perfection* , I know none but in Christ our head : there is no man but sinnes, *If any man saith he hath no sin*, ( he saith he hath sinne , in that he saith he hath no sinne ) for the text saith, *he lies* ( and is not that a sin , and a fore one too ? ) And againe, *If we say we have no sin we make him a liar, and the truth is not in us*.

The Apostle doth not say, if we say that we *had* no sinne, but if we say that we *have* no sin. He doth not say, *humility* is not in us , but the *truth* is not in us. Nor doth the Apostle say, *If you say you have no sin*; but, *If we say we have no sin*, (including himselfe for one, and *John* was as free from sin as any, and more free then the most.

2.

Next, there were, and are who teach, that repentance, confession and prayer for pardon of sinne, are of no use, sith the Decree of God is past, and peremptory, that all his have their sinnes forgiven, and shall be pardoned whether they repent or confesse , or pray or not. I know no such decree : 'tis a truth, that Gods decrees

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decrees are firme and unconditionall, but sith it is more cleare, though not more true, that we must repent, confesse and pray, as Christ taught us all to pray, *forgive us our trespasses*; I should chuse rather to question such decrees, then to call in question Prayer, Repentance, Confession of sin: the truth is, all these wait upon the execution of the decree, and Papists are (the learned amngst them) firme in this point, that as the decree is firme, touching Gods Glory as the end, so the same decree calls in for repentance and the rest, as the means to execute this decree: *Seneca* the heathen *Stoick* answeres, that *Fate* doth assure of reconciliation with God, so the same *Fate* calls for prayers, sacrifices and the rest, as means; so for the body (saith he) if it be my *Fate* that I shall recover when sick; so it is the same *Fate*, that I must use medicines: and all this hinders not, but all is freely and voluntarily done.

Nor do we know or acknowledge any decree so absolute, as to exclude Christ and his institutions: nor any such Christ, as hath so done all, that we must do nothing, as *meanes*. It followes not, Christ hath prayed for us, therefore we must not pray for our selves. Gods decree doth not bind him to do all for us, and we our selves do nothing, *though of our selves we do nothing*, but by his grace. Nor doth Christ merit all for us, so as we to do nothing: it excludes not our repenting and praying.

Christ

Greg. de.  
val. l. 3. de  
orat. d. 6. q.  
2. p. 8.  
Nat.  
Quæst. l. 2.  
c. 35, 36,  
37, 38,

2 Cor. 3. 5.



Christ is all in all as the *cause*, but our repentance must come in as a *meanes*. God will have his owne *ends* brought about by his owne *meanes*.

In Pf. 101.

But these disputes profit little. I like better to enquire a little of that in *Austin*, who brings in he *Pagan*, quarrelling with the Christian religion as a corrupter of discipline, and of the manners of men: Because (saith the *Pagan*) Christian religion doth promise to all who repent of all their sinnes, impunity and pardon of all, and that thereupon men let loose the reines to all riot, 'tis but turne and repent and all is well: as if a man should wound himselfe, because he knowes where to have a medicine. Holy *Austin* replies, that there is none but is a sinner, no man dares professe his innocency: and what a miserable creature were a man, had he not hope to finde an heaven of impunity? were there only a licence of sinning, and no indulgence for our sins, where shall we rest our soules? Whither shall we go?

If foolish men do encrease their sinnes in hope of pardon, out of doubt they would encrease them more were there no hope of pardon; would not one who hath no hope, say, I am a sinner, I am for hell, no hope of happiness, out of hope of forgiveness why should not I take my fill in my Lawlesse lusts? Why should I deny my selfe any thing mine eye would faine have? *Let us eat and drink, to morrow we shall die and damne*; why should not we

we take our fill of sin, (which please us,) whilest we may? if we must go to hell, let us be merry whilest we may, and go to hell for all together, no question desperation makes men worse: God doth rather correct and restrain sinning, when he promiseth indulgence on repentance: as that he *will not the death of a sinner, but rather that he returne from his sinnes, turne to God and live*: for when a pardon of grace is gone forth, and an heaven of mercy ready to receive us, then we will strike saile, cast off our iniquities, hope for life, lay downe our weapons, and use Gods medicines: nor doth this offer of grace make sinners secure, for God hath promised pardon on condition of repentance, lest despaire should make men grow worse and worse, and rush into all ungodliness: and againe, lest under hope of pardon men should make bold with sin to day, meaning to repent to morrow: the Lord as he hath made pardon very certaine on condition we repent, so he hath made the day of death very uncertaine: no man knowes he shall live till to morrow, and therefore none but a fool will put off his repentance till to morrow, sith he may die in his sins, and go to hell for his sinnes ere to morrow. God (saith *Austin*) wisely providing by offering pardon, that men may turne from their sinnes, and be received: and by making the day of death so uncertaine, that such as have a minde to deferre their repentance, may be terrified. Do not say, I will repent and amend to *morrow*; he hath promised

Part.IV.  
Chap. 5.

Ezek. 18.  
23.

LUC. 12. 20

A. &amp; 11. 18.

*Eſau non  
verè pœni-  
tuit, quia  
non doluit  
de peccato,  
ſed de  
damno. A-  
quin-3. q.  
86.  
Lachrymæ  
non erant  
pœnitentiæ  
ſed calum-  
niæ. chryſ.  
ad pop.  
Antioch.  
hom. 41.  
Rom. 2. 4.  
Aug. in Pf.  
90.  
Apologie  
D. Twiſſe.*

miſed pardon to day if we repent to day; He hath not promiſed any ſuch time as to *morrow* to us. *Thou fool, this night, ere to morrow, thy ſoule may be taken away from thee*: therefore he is a fool for his labour, who puts a matter of ſuch conſequence upon ſuch uncertainty, nor were we ſure we ſhould live untill to morrow; are we ſure (what ever we intend too day) that we ſhall have the gift of repentance to morrow? we cannot repent except the Lord give us *repentance unto life*; if we will not to day, it's like enough he will not give us the gift to morrow; he that is not willing too day, is more then like to be more unwilling to morrow.

Befides, it is the love of God which makes way for repentance: terrors mixed with hope of pardon have their uſe and place, but if terrors be all, and nothing elſe, they may make us cry with *Eſau*, but not repent. I have read in *Tindall* (a man of great parts, and yet not ſo great as good) that if a man do keep the Law, if he do it not out of love to God and to his Law, in keeping of it he doth break it ſo that it is not fear but love muſt do the deed; it is the *bonniſfulneſſe* of God (ſaith *Paul*) which muſt lead us to *Repentance*, and not to ſin more: juſt ſo Chriſt ſaith to *Peter*, *Peter, loveſt thou me?* (not *Peter, feareſt thou me?*) ſeed my ſheep, Joh. 21. 15.

Before I ſhut up this matter, I muſt in a word take notice of a froward ſpirit in ſome, who diſtaſte D<sup>r</sup>. *Twiff*e and others for writing, that the

the sins of the godly are pardoned before they are committed.

But if these (being Scholars) would but consider, what D<sup>r</sup>. *Twisse* hath said to clear this matter, they would subscribe (as no question they do) to his opinion so expounded by himselfe, and it is thus done by him. There is a double acception of the terme, *Remission of sins*. First, there is a meritorious justification or remission of sin: this is of sins before they are committed. Next, there is an actuall justification or remission of sin: and this is not till after our sin is committed, and we do believe all this none of these exceptors do or can question. Those who leane much to the doctrine of *Arminius* and *Vorstius* in this point, may see all this expressed in cleare tearms by *Vorstius*; so that it is one thing for all the sinnes of all the elect to be pardoned to Christ *for them*: that was done before we were, or our sins were; another thing to be pardoned *to them*: Christ was made a curse for *us* by imputation, for that the Father did impute all our sins as a Judge to Christ, as our surety, and did exact all of him as guilty by that Law; and not only by imputation, but by application, in that Christ did offer himselfe of his free accord to God the Father: so it is said, *He carried our sorrow, took our infirmities*, nailed them to the crosse in himselfe, and buried they were in his grave: that so sinne being buried, and the malediction of the Law being broken off, he like a new man made free from the curse of the Law, might and did rise

Part IV.  
Chap. 5.  
Examen. l.  
2. de per-  
mission.  
sect. 4.

Amic.  
Collat. cū  
Piscatore.  
& 88. sect.  
131.

Jun. pa-  
ral. l. 2.  
par. 52.

Esa. 53. 4.

2 Cor. 5. 21

Tho.  
Goodwin.

Calisto  
Idi.

rise from the dead, as our surety : so then , had not all the finnes of all the elect, past, present, and to come, been relaxed and remitted to Christ, ( not for himselfe ) but for us he must needs have been kept under the curse of the Law, and the power of death and of the grave; sith then he carried Captivity Captive, hath loosed the sorrows of death, and of the grave, saw no corruption, is risen , is in triumph at the right hand of the Father in heaven, it follows as a truth cleare of it selfe, that all the finnes of all the elect are pardoned and remitted to Christ for them. This is ( as I conceive ) all the meaning of Doctor *Twisse*, and is, or at least ought to be, the meaning of us all. And this a learned man calls *mysticall justification*, because all the finnes of all the elect are, as laid upon Christ, so remitted unto Christ our head and Husband, which pardon and absolution he took in our name, and keeps for our use. *Vorstius* delivers his minde as touching this doctrine, in three degree: First, saith he, there is the *Grace* of God, which is the first and prime cause, forgiving our finnes *gratis* in Christ. Next, Christ doth expiate and loose our finnes by way of merit, procuring for us pardon of sinne, the holy Spirit, and life eternall : all this is done for us, but without us. Then he brings in faith as a condition, or ( as he calls it ) an organical instrument : also he adds repentance, which brings with it the remission of sin : and this is *in us*, not without us : and this saith he stiles *causa sine qua non*, a cause onely without

without which remission of sinne cannot be perfected, which is but a shallow expreffion in him and those that follow him. Thus farre he. All this is out of my way but that I was willing to borrow a point of the Law of Methode and order, to expresse my selfe a little in the behalf of my very loving and much beloved friend Doct<sup>r</sup> Twisse; I hope he is rather mistaken then abused: yet I doubt not but there are some men sick of *Aristotles* disease, who seldome or never mentions the opinions of Writers who were before him, but he doth it to confute them, which is very likely he did to gaine honour and reputation to himselfe, as being one so able as to strike at the fairest. Before I put my last hand to this discourse as touching repentance, give me leave to enquire a little into that question, whether faith, repentance, love are the conditions of the Covenant of Grace. I am willing as much (as may truly be) be ascribed to repentance, for that repentance begins amongst some to be out of use, who will not allow that after conversion men are bound to *repent*; so before conversion men cannot repent, after conversion these say men ought not to repent, and so they leave no place for repentance at all: now that Repentance should have such a place as this to be the condition of the Covenant of Grace, I doubt: that faith, and repentance, and the rest are effects of the Covenant of Grace, I doubt not; and therefore a learned man of late hath printed, That faith is an effect of the Covenant and condition



Part. 3. pa.  
5. paral. l.  
3. in c. 9.  
Epist. ad  
Hebr.  
Orat. de  
fœdere.

condition both: In this matter I am of the opinion of *Kendall*, that the Covenant was not made *with us*, but with *Christ for us*: and for the maine, I am cleare of opinion, that the Covenant of Grace cannot stand with any conditions of ours at all. To that purpose I wish the learned to consult with *Junius*, who shews that neither the Hebrew or Greek words commonly translated Covenant, do properly signify a Covenant, but a Testament or disposition, without any restipulation at all. To deliver my opinion, thus it is, The first Covenant of works made with *Adam*, was built upon his owne righteousness, which he put away: I know nothing that God took away from him, onely he withheld his actuall supply of grace. *Adam* casting himselfe out of this estate, the Covenant of workes fell void: Then it pleased God to fill up this roome with a new Covenant, as it is commonly called, or with his last Testament wherein he bequeathed grace and glory on no other condition (that I know of, out of the Scriptures) but the death of the Testator, that is, *Christ Jesus*: so as the first Covenant was built on the righteousness of the first *Adam*, so the second was built on the righteousness of the second *Adam*; it is beyond my brain, to conceive, that God should immediately make a Covenant with us, who were children of disobedience and of *wrath*, who could not be capable of any such Covenant and conditions, but it was with *Christ for us*; *Adam* lost his righteousness; the foundation of the first

first Covenant: but the righteousness of Christ the second *Adam* can never be lost, and therefore the second Covenant or rather Testament can never be forfeited or disannulled; and if our repentance may come in as a condition of this Testament, and so of our justification, let him say who can, wherein the difference lies betwixt the first Covenant and this which they call the second Covenant, why this is not a Covenant of works as well as that. *Amiraldus*, a man much admired (if not too much) by some, grants faith to be a condition of the Gospel, but saith, this repentance and faith are diverse things. Now he cannot grant that there are two conditions of the Gospel, and those of different natures, as faith and repentance are. Again, repentance is of the nature of sanctification; now (saith he) sanctification cannot be the condition of the Gospel, for that by performing the condition of the Gospel we are justified; and for a man to obtaine justification by and for sanctification, is legal, and not Evangelical. So *Amiraldus*. I will shut up all with the words of Mr. *Cleaver* (my old friend) a great textual Divine, and deeply versed in controversies of this nature: Albeit (saith he) no man can assuredly apprehend the comfort of the Covenant without the application of it by believing, and bringing forth the truth of it by repentance and amendment of life, yet on Gods part these graces are rather *effects* of that blessed Covenant then bare *conditions*, *Ezek.* 36. 27. *Jer.* 32. 38, 39, 40. Those are his words, and

M this

Specius.  
2. pa 427.  
Children's  
patrimony  
pag. 46.

Exam l. 3.  
de errat  
Degress. 3.  
sect. 1.

this is my opinion, and this I conceive to be the truth: The sense of these his words is clear, that faith and repentance are meanes of our enjoying the comforts of the Covenant, but not conditions growing out of the nature of the Covenant of Grace: for every *meanes* is not a condition, albeit every condition be a means: but when a *means* is by Stipulation and contract appointed for the acquiring of any thing, then it is a condition. So *Twisse*. This is enough for this; except these speculations, and such as these were more, and more universally profitable then they are. And therefore, that we may not say much too much, we will say for conclusion of all, I borrow leave to trouble the Reader with a few lines as touching the free Covenant of Grace and free justification by faith alone, having said my mind as touching faith before, I meane to add some things to cleare this *wholsome* doctrine from some dust cast by some upon it; for this truth of God we stand the rather bound to contend, sith it is well enough known that the first doctrine which did break the heart and neck of Popery was this point, *That we are justified by faith alone*, without works; and he knows little, who doth not know that in the sense of the Ancient Schoole works and merits meant the same thing, to say without merits was with them all one as to say without works. To begin with this first, I cannot wonder that any dare renew that stale argument that forsooth

sooth faith is a work, and therefore being justified by faith we are justified by a work. This is flat and plaine against the Apostle who proveth that *Abraham* was not justified by workes, because he was justified by faith; to speak out, I say we are not justified by faith as a condition of the Covenant of Grace neither, but organically and instrumentally, as it is an hand apprehending Christ our pardon; so that when we say, we are justified by faith, the English of it is, that we are justified by faith apprehending Christ, or which comes all to one, by Christ apprehended by faith. Again, if faith did it *as a work*, then it were of debt, nor of grace; but justification is (as the Apostle shews) an act of grace, a deed of free gift, not a debt; and grace is free every way, or no way. Some make *Hope*, *Love* and the rest of the pieces of pious Evangelicall obedience to take part in this office, which is little else then to play againe the old game, *Do this and live*; I take it to be cleare of it selfe out of the text, *Romans 4.* that what is ascribed to believing is denied to working, but justification as it is ascribed to believing, so it is denied to working so much as to any condition at all. Out of all that Chapter it is plaine that works and faith are opposed in the point of justification, albeit it is as plaine that they stand not so opposed in the matter of salvation; we read indeed that we are *saved by hope*, but we

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Rom. 4. 1,  
2, 3.

read no where in the Word that we are justified by hope or love or any vertue or holy act done by us afore or after our conversion. Christs righteousness is ours really by imputation, but it is not *our inherent righteousness*; this his righteousness is not ours by working, but by believing. *Do this* was for the first Covenant of works: *Believe this* is for the second Covenant of Grace. Believing is but a taking and receiving Christ and all his, now faith doth act by taking and receiving. I read no where that repentance or love or any part of our Evangelicall obedience, is or can be said to act by *taking and receiving*: Now some rather then they will say nothing, say the Evangelicall obedience in the doctrine of justification is at least *causa sine qua non*, that though we are said to be justified by *them*, yet we cannot be justified *without them*. To this I say but this; that so the understanding, will and reason of a man may be said to have a place in our justification, because we cannot be justified without them; and yet I hope no man can think that the reasonable faculties of the soule may be said to joine hands with faith in the doctrine of justification. To talk of any justification but by faith, or *by faith, and not by faith alone*, is to speak not onely without, but against the book: to add any thing to *faith*, or to joine any thing *with faith*, is to destroy the doctrine it selfe: as to add any

tin to a Kings coine, is to destroy the currency of that money : and to joine any works with faith is to make a doctrine not currant in the Court of Heaven. I thought till of late that amongst all Protestants and Antipapists, that faith alone had an affirmative and negative voice in the point of justification. The truth of every negative depends on the truth of some affirmative. This is a negative, that we are not justified by works : now *meere negatives, conclude nothing*; the truth of this negative hangs on this affirmative that we are justified by faith alone, answerable to that of Saint Paul, *It is of him who calleth*. It is an old saying, that he who doth distinguish well, teacheth well ; and I conceive one ground of this mistake is, that these ( as I have said ) do not wisely distinguish betwixt justification and salvation : and for because good works as well as faith have an hand in our salvation, and are a part of our sanctification, therefore they dreame that they have the like vote in our justification, and in the dreame it is that they do check that old saying of old Saint *Austine* : Good works ( saith he ) do not go before, but follow justification; the truth is, there neither are nor can be any works so much as *truly* good before our justification; as good look for good fruit where the tree is not good : but *after justification* there are no works perfectly, yet there are works truly good : thus we finde up and down in the

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Affirmatio prior  
negatione  
Arist. poster. 1. 1. c.  
22. Reck.  
Log. 1. 2. c.  
3.



Word that we are saved *according* to our works, though not *for* our works; but no man can shew me any such phrase or speech in all the Bible over that we are *justified* by, or for, or according to our works : good works do nothing in the point of justification; for that which is not is *nothing*, and that which is *nothing* can do nothing; now before justification there are no good works for that were to bring in the old *merit by congruity*. But after we are justified and in the state of Grace, then we may and do do many good works, and such works are said by some, to be disposing and qualifying; by others morall causes of our salvation, and both well understood speake nothing but the truth, else why doth the Word propose heaven unto us, not onely as a free *gift*, but as a *reward*, and yet all this is not for our owne sakes or our owne works sake, but for Christs sake, and his works, sake, we believing that he is ours, and his works are for us by faith and our believing. For my part, I do the lesse wonder that works are now againe set on the Stage, and that *Pelagius* with his opinions take up such roome as they do, sith man being a true dotor on himselfe, cannot but in and of himselfe be too well pleased with, and hold too fast such opinions as put *all*, or *too much* in his owne bosome. I have read of late that in case a man do improve his *naturals* to the uttermost, that God ever gives to such a man  
grace,

grace, which is all one as to say that if a man do that which no man can do without grace, that then God will give him grace; which is but to give him that which he hath already, it being I think past all dispute, that no man can so use his *naturals* without grace.

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These to my mind make way to introduce and bring in that foolish opinion of the Papists, viz. that there is a first and second justification. Wonder not to see men turned so quickly from the Gospell, this is a sickness under the sun, as old as Saint *Paul*; were it to turn from error to truth there would not be such quick work, but *Paul* saith it was to another, yet not to another Gospell. How? Another and not another? yes; not another, because 'tis not possible there should be two Gospells, yet another, because the false Doctors did turn it aside in the point of justification, so then the Doctrine of justification by free grace and faith without works, is the life and soule of the Gospell; so that is not the right Gospell, what ever else is there, if this doctrine be not kept there pure; that we are justified by faith in Christ and not by the works of the Law, the Apostle saith there were some which did trouble the *Galatians*, and would pervert the Gospell of Christ; How pervert it? why, by doing then as these do now (whom I point at) even joine the works of the Law with faith in that grand doctrine of justification: so we see there is no error new under the sun that which as some do now, so there were some did then, turning

Gal. ii. 6, 7.

ver. 7.

ing the Gospell into *another. not another* Gospel, by mixing works with faith in the point of justification; so that we must not make strange of it that it is so, no nor that it is so *quickly* so : it being so easie to leap into any extreame, or from one extreame to another; this is done with speed and ease : but to keep in the middle, to stand fast for and in that which we call *Mediocrity*, where vertue dwells; is so against flesh and blood, that it is farre easier to run into both extreames then to sit downe in the middle, *the centre of vertue*. I doubt ere these men are aware they may bring in ( as it is observed by wise men of old ) unorthodox opinions; by being too bold with unorthodox expressions. I began to think to speak out concerning the Covenant of Grace, but sith so many learned pieces are ( as I heare ) come out of late, I will spare my pains in writing, and the Readers trouble in reading. I doubt not of the truth of what I said before, following *Junius* therein, that the word *Covenant* ( as the use of it is in common expressions ) doth not signally deliuer the phrasis and proper sense of the Hebrew and Greek words, but rather the word *Testament*. Covenant as it goes for currant with us, is a term of art which calls for stipulation, and lookes for a reflect act from those with whom the Covenant is made; but the originall word signifies rather a Will or Testament, a deed of free gift, without any looking

looking after any restipulations or conditions on our part; and this doth more magnify and extoll the free grace of God then when we take in any stipulations or conditions at all. It is an old rule, that *look what doctrine sets up Gods Grace most and puts downe mans pride most, that doctrine doth look most like the truth of God and the Gospel of Jesus Christ*; and so doth the doctrine we now set downe. Peter doth not say, Repent, and then the promise is to you and yours. but, Repent, for the promise is to you and your children, I will deliver the full of my minde in the cleare words of Mr. *Cleaver*. The Apostle (saith he) doth not say, Repent and be baptized, and then the promise shall belong to you; but, The promise doth belong to you and yours; therefore you and yours are to be baptized upon your repentance. Some who put stipulations and conditions on the Covenant, fall to distinguish; he that distinguisheth ill, teacheth not well. They make many pieces of the Covenant of Grace like so many subordinate and under-Covenants; but the more any thing comes up unto *unity*, the neerer it is to truth and *verity*. There was one and but one Covenant of works, and that being uncovenanted in respect of the elect, now there is no salvation can be had by vertue of that Covenant. There is now in *the Church* but one onely Covenant, called the Covenant of Grace, which is a meere cleare Legacy, as an act of free favour, as men when they die make but one Will and Testament, so God hath set up but one Will, one Testament,

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Chap. 5.  
Ezek. 31.

Act. 2. 38,  
39.

Child. pa-  
trin. ony p.  
45.

Verum &  
unum con-  
vertuntur.

Testament wherein and whereby he hath by a free deed of gift given us Christ, and our inheritance of the Saints in Light. I professe I have been weary with reading what some men have written as touching the Covenants, and all to make a doctrine misty and difficult, which is and would be cleare enough, if such had and would let it alone. The sum is, that this Covenant or rather Testament of Grace being the *last*, and to last for ever, doth not exclude, but include grace, as contrary to all causes, conditions and stipulations which are contrary to free grace. Grace in God may be said to be the cause of it, and it works grace for us, and in us, as the fruit and effect of it: with this I end all, and I take it to be so true and cleare, that they do but cut out work for themselves, and do make work for others, who speak and write the contrary; and I hope the God of grace will shew this to all those who are otherwise minded, and love the Lord and his truth in sincerity.

A N



A N *Q*  
**APOLOGY**  
 IN

Defence of some exceptions  
 taken against some particulars  
 in my Book of *Tentations*.



**I**N my former book a little I  
 said as touching the losse of  
 originall Righteousnesse in  
*Adam*: as that *Adam* put it  
 away: the exception to this is  
 this, that God took it away,  
 and that it was lost meritori-  
 ously, not otherwise. *Aquinas* and they who fol-  
 low him, hold that it was lost both meritori-  
 ously and efficiently. The matter is not much  
 and therefore very much need not be said of it.  
*Doctor Twisse* saith, that it being placed by  
 God immediately in *Adam*, God onely could  
 take it away, *Adam* could not put it away. In-  
 deed none can immediately take that from the  
 soule which God hath put immediately into  
 the soule; but that therefore *Adam* could not by

*meanes*



Jude. v. 6.

*meanes* put it away, I think the argument fol-  
lowes not: I take it to be dangerous as well  
as false to say ( as *Arminians* do ) that origi-  
nall sin consists in Gods depriving *Adam* of  
originall righteousness: it cannot in my minde  
but make God the Author of originall sinne,  
and of all sinnes else, which follow after origi-  
nall sinne: if not *Adam*, but God did pluck out  
*Adams* eyes, God is guilty of his blindness, and  
of all the blind consequents which follow that  
his blindness. We read that the Angels *kept*  
*not* their first estate but *left* their *owne* habita-  
tion they left it by an act of their *owne* free  
will, it was their *owne* doing; it is not said that  
God did bereave them of *their first* estate, or  
that he did deprive them of their *owne* habita-  
tion, but they themselves of themselves did put  
themselves out of their *owne* habitation: so *A-*  
*dam* did by his sin thrust himselfe out of his spi-  
rituall estate, and by his sin did *merit* that the  
Lord should never restore him or any of his to  
such an estate againe ( if the Lord had pleased  
to take the forfeit: ) it goes too neere the quick  
to say that by his demerits he caused God to  
strip him of all; for it was done by his sin as the  
efficient, or ( if you will ) deficient cause. All that  
God did was, he withheld the influence of his  
actuall and effectuall grace, but left him grace  
*sufficient* to stand or fall, as *Adam* himselfe  
should *will* or *nill*, having free-will to either.  
God withheld something which he stood no  
way bound to supply, he withdrew nothing, but  
left *Adam* stock enough in his hands to stand if  
he

he pleased, nor could this (God withholding his actuall, effectual grace) be done *meritoriously* or *demeritoriously* rather; for this was done before *Adam* did or could sin: now there could not possibly be any *demerit* before sin. My minde is that *Adam* by his sinne cast off his owne cloaths, and did pluck out his owne eyes, and (as I said) by this his sin he did deserve that, nor he, nor any of his posterity should ever be restored to that or the like state of righteousness againe; and this was as a punishment which cannot take place before there is a fault: so that as one contrary doth banish another, so did *Adams* sin by the Law of contraries shut *Adams* righteousness out of doores. But some say, some sinnes are contrary to some sinnes, yet one sin doth not root out another contrary sin. But I say, some sins are contrary to some sins, but yet not so contrary as sin is to grace; for these contrary sins agree in a general head, that they are all *sins*; but grace and sinne differ in the whole kind, *sinne* being a *vice*, and *grace* a *virtue*. And whereas some againe say, that one sinne in act cannot expell an habit of grace (so *Prinne*:) But I say that one sin did turne the Angels quite out of their first estate for ever, and so it was with *Adam*. By the way, it is usuall enough to say that sin hath a deficient cause, yet that is not a proper kinde of speaking; because to speake properly, every morall defect is a sin, and then by consequent of that there must be a former defective cause, and so without stop or stay in an infinite progression.

Twisse

Scot. 4.  
sen. D. 14.  
q. 1.Scot. Col  
lat. 5.

Answ. to  
Mason. P.  
97, 98.

Threefold  
estate of  
man. part.  
1. c. 3. s. 2.  
2.

*Twisse* tells us for this, that *efficient naturaliter* may be *deficiens moraliter* and *deficiens moraliter* may be *efficient naturaliter*, else in proper speech a deficient cause cannot properly be an efficient cause. Now whereas it is thought much that sin should be said to do it otherwise then by demeriting that God should do it; for then (saith one) why doth not the least sinne expell the grace of justification I reply that we speak not here of the grace of justification but of sanctification? yet by his leave I see nothing least sin might do it were it not for the speciall help of Gods Divine influence, it being held by many as a truth, that *Adam* himselfe in the state of innocency could not without divine speciall assistance performe one spirituall act, least it might seeme to follow that there could be one good deed whereof God is not the Author. My opinion is, that *Adams* sin, albeit it were not so great a sin in the matter of it did expell grace; for when he once let in sin, it did expell grace, as one opposite doth use to drive out another. I will deliver my selfe for this, in the words of *Thomas Morton The elder* *Adam* (saith he) lost his righteousness by committing sin; for sin having once gotten in, (like leaven) it never rested till it had sowerd the whole lump: having once admitted unbelief into his minde, he could not keep his affections and actions from the contagion of sin. (Thus he.) So that as a little leaven drives the sweetnesse out, and enters sowernesse into the whole lump, so why may not a little sin (so to call it) poison

son and leaven the whole lump? As one sinne did cast out *all* holinesse out of *Adam* when there was in him nothing but holinesse, the like we say for the lapsed Angells; so I doubt not but the least sin would turne all graces out of us if God should but stand by and look on, and the rather, sith grace in us is but very little and very weak, of it selfe. The same *Morton* in another place of the same book saith as followeth, All the parts of *Adams* holinesse were so linked together that he could not lose one particular grace without loosing all, nor commit the least sin in the state of innocency, because by committing sin and in the very act and moment of committing it he should fall from his innocency into a sinfull estate (Thus he.) And as I think according to the truth, I sometimes wonder that wise men should speake so much of *meritoriously*. The sum of all is this. God withheld from the Angells first, and from *Adam* after when he was tempted, his actual grace, being no way bound to supply him with the influence of his assisting grace, sith he had in him habituell grace sufficient to hold his owne if he would, and on the withholding of the actuall supply of the spirit assisting, he lost all, *left* his first estate, and by that his fall he did deserve and demerit that the Lord should there leave him and his: *Adam* then by sinning did put away his integrity, and having undone himselfe and his, he left himselfe nothing, his righteousness being a quality and an accident could have no existence, when once it was turned

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part. 3. c. 2.  
page. 353.

ont

out of its *subject* as cold hath no existence when once by heat it is driven out of the water. This Gods *not giving him his preserving grace* must needs be without preceding merit on *Adams* part; but when *Adam* had plucked out his owne eyes, cast off his garments of integrity, then this sinfull act of his had demerit and guilt enough in it to move the Lord never to restore to him, or his, the garments of salvation againe, he having first by his sin bereft himselfe and his of that his robe of righteousness. I know no use nor place for demerit in this argument; but to say that our original sin stands in Gods taking away this robe demeritorious, is to come very neere to make God the Author of originall sin and of all sins else, which should and must needs follow Gods taking away this *bridle*, as Papists and *Arminians* call it. *Adam* (I say) did pluck out his owne eyes, and sin in doing of it, and this his sin had guilt enough in it to make the Lord to let him and his to ly in this blinde condition for ever. Thus then when *Adam* sinned God withheld his extraordinary succor, which else might have preserved him in his originall integrity. All I can imagine which may be objected is, that sin being *Privative*, a *negative*, cannot by any force of contrariety expell and force out of *Adam* his righteousness. The answer is, that were it a meere negative, (as negatives prove nothing, so they work nothing) but being a privative thing, it may and doth put out grace. There is in it a viciousity, which if you consider abstractly is no positive

Molin. Anatomy of  
Armin. 6. n. 7.

posit ve thing created, or creable by God, but yet it may be concretely considered, as it is inherent in a positive quality and active power, and being considered thus ( as conjunctly taken ) with that deformed forme ( such as it is ) is termed sin by denomination and so is opposite to holinesse and righteoutnesse not onely privative y, but affirmatively, and in a positive way called the Law of sin, *Rom. 7. 23.* where it is said that the Law in *Pauls members* warred against the Law of his *minde*. Of this argument I will say no more, but he who would know more ( if he can ) let him read *Walaus his Def. of Molinaus*, pag. 221.

The next flaw ( or rather knot in a bulrush ) which is found with my former Book is that I did not well in that I left it, and did not determine whether a godly man might kill himselfe. To this is objected that no truth is to be concealed for feare of any inconveniences or mischiefs, which might follow. I think this is not right that every truth must be revealed in *Print*, and if I remember well, something this way is prescribed by the same Author in some one of his Books, I am not alone in it that some things may and must be concealed from publike divulging ( so Doctor *Saunderson* ) and whereas what may be done in *phreniticall* and *Melancholy* passions, is not to the purpose, at last from that he falls to affirme that a godly man may die in sin unrepented of, which I like not except he hold that sin may be repented of before it is committed; which point he is not

N

willing

In his second visitation-  
Sermon i.  
sect. 32.



willing to swallow in another discourse of his. I know Mr. *Prinne* hath these words, ( Let a godly man be taken away in the very act of any knowne sin, as selfe-murther, before it be possible for him to repent; yet he shall be saved: ) his reasons I forbear to relate because I meane not to reason against it, nor do I know any losse if this had not beene put in Print. In all the Bible I know nothing set down of any who pretended to religion who did murder themselves but *Achitophel* and *Judas*, and of them what they were for all their shews, the Scripture doth shew us. Mr. *Ball* a man famous for his learning in his age, who according to his measure did deserve it from his youth, in his Book about and against separation, saith that some things he was loth to publish in print, lest he should teach some spirits to wrangle, and perhaps such things printed hath been an occasion to cause some spirits to presume, of which in our parts we have had too many black examples of late. I finde daily that those who do most finde fault with others, do make most faults themselves; and I cannot but wonder that one who holds that a man truly sanctified and just shd may so fall from grace as to be damned for ever, doth yet write that a godly man may die in sin without repentance, which were a strange doctrine, but that we have so many strange doctrines now adayes for why such sins unrepented of should not ungodly that godly man and make him fall from his standing totally and finally, according to their doctrine

doctrine I know no reason, no nor they neither : and albeit these men do hold these doctrines of men ( if not of Devills ) to be truth, yet it had been better for them and others not to have sent them abroad the world in print. *Thomas Morton* the elder ( a cleare and learned Writer ) hath these words. *The faithfull whether he die in an holy life or in some sin, whether in repentance or impenitency, alwayes, he dies in Christ* : is not this a contradiction, to say one may die in sin and in impenitency, and yet die in Christ? yet these are the words of *Morton*: that *Morton* should thus speake is not so strange, sith for ought I know he held that a godly man could not fall from grace, but that men who cry up the doctrine of falling from Christ and Grace should dare to print, that a man may die in selfe-murther, and finall impenitency and yet die in Christ is such a piece of Divinity as clearly destroyes it selfe; for what is it that makes one fall from Christ, and from Grace but sin? And is there any sin which is so like to cause us to fall from Christ, and from Grace, as selfe-murther, and finall impenitency? All this is the lesse strange now sith there are who hold and print ( and no fooles neither ) that a man in some cases may kill himselfe without sin, nay, rather he doth sin if he do not kill himselfe, then if he do: what *Eusebius Philodemus* ( a Book fathered on *John Goodwin* ) saith, I leave to such as may and will read the Book, to judge. Dr. *Donns* Book in print of that argument will do the

Threefold  
estate part  
3. c. 7. p.  
412, 413.

left hurt because he was no reformer, albeit  
 in his way a very learned man : *Kiffin* and the  
 rest ( all great reformers ) in their Book called  
*Walwins Wyles* do charge *Walwin* ( a very  
 great reformer ) with this as his Counsell gi-  
 ven to a Gentlewoman under great distresse,  
 finding no redresse, that she having tried all o-  
 ther remedies without ease might and ought  
 as the last remedy to use Gods medicine, which  
 was to ease her selfe by killing her selfe : I  
 then read *Walwins Defence* in answer to the  
 foresaid book called ( *Walwins Wyles* ) wherein  
 he utterly denies any such counsell given to a-  
 ny such Gentlewoman or any other , which I  
 was glad to see, for some cause I have to see the  
 honesty and honor of *Walwin* cleared by him-  
 selfe. As for my part did I hold that a man  
 might take his death by killing himselfe and  
 yet do well, without any repentance. I should  
 quickly subscribe to it that in some cases it were  
 no sin for a man to take away his owne life, but  
 in the way of Christian prudence and con-  
 science a thing very lawfull and landable. Now  
 because I am loth to leave weake-spirited men  
 and women under such a cloud, and all by rea-  
 son of some men of great accompr; I must de-  
 clare mine opinion, which is, that it doth imply  
 a contradiction to die in a knowne sin, and in  
 impenitency, and to die in Christ; to go away  
 under the guilt of sin, and to go to heaven and  
 unto Christ; we all do or should agree that  
 there is nothing doth take off the guilt of  
 siane, but repentance; and therefore the

the Lord would not suffer *David*, nor will he suffer any godly else, having once so sinned, to die till he hath repented. I dare not put the consciences of men upon such straits neither, that having some great knowne wasting sinne, it is not possible that they should get into heaven without actual, particular, punctual repentance. This requires time which in some sins is denyed us; yet we do or should know that betwixt the stirrup and the ground mercy is sought, mercy is found. And that in case one take poison on purpose to destroy himselfe, yet there may be repentance sufficient to serve the turne betwixt the cup and the lip. Also one may leap off a Bridge into the water to drown himselfe and do it too, yet *inter pontem & fontem*, betwixt the bridge and the water repentance may be found. A will to repent is to repent; for what is repentance but a turning of the will? A groane, a sigh from a repenting believing heart is enough to put in an answer in the Court of faculties at the throne of grace for any, for many, for all the sins a man hath committed for a thousand yeares, else how is it that some are called at the *last houre*? I know nothing in religion and divine reason but antedated repentance which is laid up before-hand may serve, howsoever there is a general, habitual, vertuall repentance lying deep in the soule which may turne (as 'twere) the white of the eye, up to Heaven, which is enough to carry our cause. *Camus* himselfe saith, that one degree or act of repentance will serve to crosse

Pl. 19.

Luk. 13.

out all the sins of all a mans life, there is no question but most men do things to the very last which are sins in the sight of God, which they know not to be sins, pethaps *through mistake* take them to be vertues (not vices,) and will not generall repentance for all sins unknowne put off the guilt of them? Specially when the soule is so habituated and qualified, that if they did know them to be sinnes, they would in a more particular manner repent of them. *Who can understand his errors? cleanse thou me from secret fauldes.* That is, from sinnes which we know not to be sins, saith old Master Cartwright somewhere; to speake out a little, I doubt not but a godly man may for the matter do the act of any sin whatsoever except the blasphemy against the Holy Ghost, but that he maydy impenitently in those sins or sin, give me leave to pause upon that, for except such positions be carried under a favourable construction I think it cleare that it doth undermine the Gospel it being a vital part of the Gospel, that *Except we repent we shall all perish.* Let it be granted (if you will) then, that a godly man may kil himself, and die in the act and by the act, yet that he doth *die in the sin*, albeit he die. *By the sin* I utterly deny, there a generall repentance perhaps may serve. I am sure a sigh of repentance may and doth remove the guilt, nor can a godly man do such an act (as long as he is his owne man) with a full consent, and if there be not (as there is not a full consent) I know nothing but theremay be a graine of *tactie* repentance mixed with

with it in the very doing of it, sith it is a mixt action, for most of those who do it, do it because they had rather not be at all then be in such a condition, when their life is a burden to them; and as *Austin* saith, they look upon it as a comparative good thing. Well then if antecedent repentance for all sins in generall will not be granted by those men as sufficient to serve, who look upon it as a cleare untruth that sin should be pardoned before it is committed, or if they stand upon it, that it is not possible (which is said, but not proved, nor I think possible to be proved) now why the spirit of repentance may not mix it selfe in, and with the doing of the deed, I know 'tis not possible for any to bring any place, or to shew any reason to the contrary. I would men would not make halters for mens consciences; and now that there is so much talk of refining and propagating the Gospel, and by none more then by these men, that now these very men should publish, not in words only, (which may and will die and vanish) but in print, in white and black (which remaine) such uncomfortable, uncertaine, and (I think) untrue doctrines, which put poor Christian soules on the rack; I should wonder much at it, but the Scripture foresaw and foretold that thus it should be, and would be in the later daies; and but that I have the word for it, I should marvel more then I do, that now in the heat of reformation so many are turned so *quickly* to another Gospel, yet not another, saith *Paul*, sith there cannot be two

Gal. i.



Go'spels, Religion is one or none, and where are so many religions, 'tis to be feared there is not any. I am sure amongst us there are too many to be good or true. But still this sticks with me, that it were best such doctrine were not published, at least not printed, sith all the Bible over no one instance of it. *Sampson* I know did kill himselfe, and did well in it, but he had speciall order for it from God: shew the like order, and then do the like as *Sampson* did: but without the same order, the same act which was not sin but a duty in *Sampson*, is a great sin in any of us. I know if repentance step in, a man may possibly die *by the sin*, and yet not *in the sin*. For my part, I like not that such doctrines should be made publique in print; for I have knowne that very *fear of hell* hath withheld the hands of some (held for godly men by all who know them) from doing bloody execution on themselves, and should the positions printed by some of late, grow common, and take hold of the hearts of men, I feare me where there is one who makes himselfe away, there would be an hundred. I could wish that men would make more daintie of blazing such divinity abroad, which is so likely to create such bad and sad consequences: it's to be bewailed that our civill dissensions hath been the occasion to stirre up so much dust, and so many contentions in the Church: I am sure of this, that if any man list to be contentious the Church of God hath not, I am certaine, should have no such custome: that men whose callings call for

1 Cor. II.

for peace, and not to be unquiet, but to study to be quiet ( as the Apostle saith, ) should write so many things, as I doubt too many do in and for opposition, is strange: whereas the Apostles rule is, Do nothing in opposition, nothing in vain glory, and yet I doubt me some who sick of the presse, do almost nothing but *in* opposition, little or nothing but *for* vain glory: I dare say that such as publish in print such opinions, do destroy the comfort of the people of God, and as much as lies in them destroy the glory of the Church of God, specially in that sure and sweet doctrine of free Election, and of standing fast in the grace of perseverance to the last. As touching such as are haunted with these fiery darts of the devill ( like so many furies ) in any hand they must not suffer any such doctrine to run in their heads, that being they be in Christ they cannot but go to heaven, in case they make away themselves: a man is too neere himselfe to be his own Physician and carver; in such cases as this Satan plaies on both hands, sometimes when they are in these fits he doth thrust them upon the rocks of despaire, that their sin is that unpardonable sin against the holy Ghost, and that sith they must be damned, as good now as another time. Another time if the party have a conceit that he is elected, and elected men do what they will they cannot but go to heaven, therefore (saith Satan) put it to the push man, ease thy selfe of the present burden, one cannot go to heaven too soone: and now the devill will stroak him with conceits that there

is

*Mendaci  
homini, ne  
verum di-  
centi cre-  
dere sole-  
mus. Cic.  
de Divin.  
l. 2.*

*Nescio  
quomodo,  
nihil tam  
absurde  
dici potest  
quod non  
dicatur ab  
aliquo Phi-  
losophorū.  
De divi  
nat. l. 2.*

is no question to be made but he is one of the elect. In the other case he makes him question all, and now he makes him question nothing, and man is willing to believe what he would faine have : and then to help after, he brings in the judgement of such a learned man, or such and such learned men. And is not the Devill a common liar? We use not to believe common liars, no not when they speak truth; and if Satan do speak truth it is but for his own ends, to wound religion, to cast some dishonour on God and on his glory; it's very hard for a man to hold his hand when he is in this pickle, albeit none can perswade him but that he is a childe of hell and must to the devill. What then can we look for when Satan feeds him with conceits that he is Gods childe, that he may and shall go to heaven the worst come to the worst? it is scarce possible that such a man under such perswasions should hold his hands. Againe, to charme him the easier, in comes the judgement of one or two Divines of note, and the Devil and his client do too quickly agree: this minds me of a saying in *Tully*: I know not how (saith he) there is nothing can be so absurdly spoken which is not said by one Philosopher or other, I say nothing of Divines. But this I say, that Divines are men and apt in these and such like points as these to exceed in charity, sith charity doth and should rejoyce in the truth. I do earnestly and heartily call upon such as are begirt with this tentation, that they would not once minde this, that they

they may murther themselves and yet be saved, because (forsooth) some men of fame say so or write so, for it is almost more then probable that such doctrines will breed in such too much bad blood.

Part.IV.

AN



AN  
APPENDIX  
Touching  
Usury.



IN my former dispute about Usury, I took it for granted that Usury was a sin and a wrong, and pressed restitution: I am now entreated to look a little further into it, and the more I look into the Scripture, the more plaine it is to me that usury is unlawful. And herein I am the more confirmed, for that Writers of all parties (a very few excepted) are unanimous in their consent that it is a sin. Books also written in Latine, in English a purpose to prove it to be sin, stand unanswered; as Doctor *Py* in Latine, Master *Bolton* in English. I know the practice of it is too general, and bringing in such profit with so much ease (as it doth) too many run into the practice of

of it, some directly, others indirectly. All I can here said for it may be reduced unto a few heads. The taker ( say some ) is willing to take up money to use, and perhaps gains by it too; the setter is also willing, and he gains too, where then is the wrong? Trades cannot stand without it. The later is absurd, for there is no Lawfull calling but may stand without sin. The *Romans* flourished a matter of six hundred yeares before usury was known amongst them. The *Jews* did flourish in wealth ( none more, ) yet no usurers so much as tolerated amongst them. Wherefore this necessity so pleaded is no true necessity, because it is not made by the nature of the thing, but by the fancy, folly and lusts of men. Ay but when both parties gain, who is bitten ( say they? ) the Common-wealth ( say I. ) That is hurtfull to the Common-wealth which is a burden to the *most*, and those who have *most need*; now the most and they who have most need, are those who buy commodities to spend for their need and use, and these are bitten when Traders take up commodities for day, or take up money upon use to buy their commodities; for such must needs sell the dearer, sith they pay the dearer, so much as the use-money comes unto; therefore the most, and such as have most need, are pinched and bitten by it. And thus at long running we see that the poorer sort who buy for need, are they who upon the matter do pay use for ( almost ) all.

Next, for the other exception, that the setter  
and



and taker, are both pleased, are both willing and go away both with gaine; I look upon that as nothing. *Hortensius* did borrow *Cato's* wife to breed upon, and had her, and did returne her to *Cato* rich, when he had served his turne on her. *Hortensius* was willing, *Cato* was willing, his wife was willing, and yet this was sinfull. *Sarah* was willing, and did over-perswade *Abraham* to take *Hagar* his servant, on a godly pretence, to help God out with his promise, that *Abraham* should have an heire in whom all Nations were to be blessed; all parties were willing, and *Abraham* had a Sonne by *Hagar*, and yet this was a sinfull bargaine, because forbidden by God. And what if usury be growne very general, and got into the veines of good men, what of that? So was *Polygamy*: their colour was to stock the Church; and when *Abraham* so wise, so good a man had his hand in once, then all thought they might do well to practise *Polygamy* too, having such a president before them, and yet I hope *Polygamy* was a sinful practice, because the Law of God was and is against it.

Some plead for usury that it is not unlawful, for that God did permit it to the stranger: if it were permitted indifferently to all and every stranger, then there were some colour for it: But it is onely to the stranger, that is, to the strangers of those cursed Nations, and so it proves nothing. Now this I take to be cleare, because the Jews stood generally bound to shew all mercy, specially to common strangers,

*Heb.*

Zepper.  
Legum  
mosuic. 14.  
c. 25.

*Heb. 13. 2. Be not forgetfull to entertaine strangers.* The fatherlesse, the widow and the stranger go hand in hand together in the Word of God. Now usury being no act of mercy and kindnesse, but rather the contrary, it cannot but follow, that the permission to lend upon use to *the stranger*, must not be meant of ordinary strangers to whom they were to shew all kindnesse and compassion, but the *strangers* of those cursed Nations whom they were bound to bite and eate out: and if this permission to put money to *the stranger* were not looked upon as a punishment, why is it denied to a brother, *Deut. 23. 19*? Were it a favour, then of all they should have been permitted to lend upon use most of all to their brethren: *H. Ainsworth* in his notes on this place, and on *Exodus 22. 25.* is peremptory against all usury: he condemns taking as well as setting money to usury, and *Ainsworth* is plaine that two strangers who were brethren in the faith they might not lend upon usury. (so he) And to prove this he cites, *Lev. 25. 35, 36, 37.* It is true that *Ainsworth* in his translation renders it *biting* usury, not that there is any usury not biting, but that all usury doth bite; see his notes on *Psal. 15. 5.* and on *Exod. 22. 25.* Where he observes that it is fitly called *biting*, because usury bites and consumes the borrower and his substance, and very few takers to usury save their owne by it, but the most of them are utterly undone and bitten as 'twere to death by it. D<sup>r</sup>. *John Rainold*, ( then whom the world hardly ever

ever

Jewell,  
Andrew,  
Py, Dow-  
nam, Fen-  
ton, Bolton.

ever saw a better man and a better Scholar ) in his Book of Divorce ( as I remember ) p. 8. holds this distinction betwixt *bizing* and *not bi-izing* usury (used (saith he) by some late Divines ) to be but a meere flim. The best and best learned of our Prelaticall and antipreticall Divines have taken good and great paines to prove usury to be a thing utterly unlawfull: M<sup>r</sup>. *John Dod* in his last Edition of his book on the Commandements makes usury a breach of the eighth Commandement, and old M<sup>r</sup>. *Udall* in a book of his called *Obedience of the Gospel*, and in the second Sermon, *Udall* (I say) is there so severe and sharp against usury, that if my memory faile me not ( as I think it doth not ) he there saith that it is as cleare in the Word that usury is a sin, as that Christ came into the world to save sinners.

*Object*. But usury ( say some ) is forbidden to a poor brother.

*Sol*. What of that? Shew a place that it was granted to put money to use to a *rich* Jew, or to a *rich* Christian, else all they say is as much as nothing. Nor can they shew a place where usury was granted to a *rich*, but not to a *poor* stranger: In the sense I speake of, usury was not only permitted, but bid rather then forbid to the cursed stranger, whether rich or poor. The poor are most necessitated to borrow, and are most subject to be oppressed, and no oppression like to this, to oppress a poore man because he is poore; yet I hope it is a sinne to oppress the rich, though or because he is rich.

Bookes

Bookes are written, I know in excuse or defence of usury. What *Salmatinus* hath done in it I cannot say. As I have not seen, so I do not much care to see his book. His learning is very great; but as he is no Divine, so his judgement is not very great (to me) in matters Divine. I have reason for what I say by some things I have seene of his in points of Divinity. There is an English *Manuscript* carried about from hand to hand, said to be written by a great man and a great Clerk. He takes it for granted that all usury is unlawful, and calls for restitution albeit the borrower gaine by it, which is all (if not more) then my former dispute did drive at. But this paper denieth all lending for gaine to be usury, forbidden so much, and so often in the Scripture. He delivers himselfe in plaine words. Lending (saith he) for *meat* is usury, and must be restored whatever advantage is made. But if we lend for *Trade* to such men as meane to make advantage of our money, this (saith he) is not usury; and we may contract for gaine, and take gaine, albeit the *borrower* lose by it; under correction of the rules of equity as we may call for the rent of a ground, albeit the hand of God be so on the renter that he lose by it. *Thus* he. *Keckerman* in his *Oeconomicks* Chap. 7. having first confessed that even all the Greek and Latine Fathers, almost all our reformed Divines, and all of the Romish Church, do hold usury to be a sin; at last he sits downe by this very distinction, fathering it chiefly on the Ci-

Leg. Mo-  
saic. l. 4. c.  
25.

vill Lawyers ( and by name on *Molineux* ) and falls to this, that usury was forbidden only to the Jews. And *Zeppor* having first resolved that usury was permitted to the Jews by priviledge, as their spoiling of the *Egyptians* was, at last comes to salve all with this very distinction, that if we lend money for *trade* we may *take encrease* for the loane of our money of those who borrow our money to *make encrease* by our money. We say this is to distinguish where the Law doth not distinguish. If the Scripture be ( as it must be ) our Rule, we finde all encrease forbidden, whether it be for need or for trade, for *bread* or for Merchandize. If men have once this by the end, that no use is to be paid when we borrow for need, but it is lawfull to compact for encrease when we lend to such as borrow for Merchandize, the next will be, that men will think it as lawfull to borrow without consideration to prevent need *which may be*, as to relieve need *which is*. And when men borrow for Merchandize they may think they do it to *prevent* need ( which may be and is likely to be ) as well as to do it to *support* against need ( which is. ) But they say, why is it not as fit I should have rent for my money as well as for my land? I say, it is not all one : I lend money to a poor man for *bread*, here ( say they ) it is usury to take any gaine of this poor man for the loane of my money : but yet I hope these

Object.  
Sol.

these men deny not, but if one rent a piece of arable land to a poor man at an indifferent rate, to provide *bread* for the belly of him and his, I say, they dare not deny but it is lawfull in this case to exact rent for this land rented to finde bresd for a poor family; who yet do not hold it lawfull to take use for money lent him for *bread*. And therefore it follows not, it is lawfull to take rent for my Land, therefore it is lawfull to take rent for my money. Againe, a man sets an house at a moderate rent to a poor man, else he and his are like to lie out of doores: is not this suitable to lending for bread? now this paper doth grant it lawfull to claime his rent for his house, albeit it be rented to a poor man, and his house be rather better then worser for the Tenants dwelling in the house, and yet to take rent for such a proportion of money lent to a poor man to supply his bread and need he holds to be usury, a sin; and if he take any such rent for any such money, he is bound in conscience to make *restitution* of that money againe; but not when he takes such rent for such an house, so rented out as before: wherefore to take money for the loane of money, and to take rent for a house are not all one.

This noble Writer finding no place in the Scriptures to ground that his distinction upon, and having our Writers as a cloud of



De Nat.  
Deor. l. 1.

witnesses against him, flies from them to the practice of all Nations ( lending for gaine ) to beare downe the judgement of some particular men to the contrary, as being more agreeable to the Law of nature written in the hearts of all men. *Thus he.* And I think this Writer is led to this by doting on a learned man or two, who are famous in the Congregation for a fame of piety and learning; which mindes me of what I have read in *Tully*, that when we are addicted to some men of fame, their authority leads us to dote on their judgement rather than our owne; and 'tis common that the fame of a founder of a sect makes men drink in his opinions, first in one thing, then in another, at last in all; specially if he be a man of parts and famous; Whereas indeed we ought the rather to oppose the weake opinions of such men, who are in repute for strictnesse of conversation, and zeale in reformation ( as the Pharisees were, ) sith such and none but such are very likely to do hurt and to draw Disciples after them, which men of another fashion seldome or never do, or can do. So I doubt this Author is weake in his judgement in the case of usury, being too strong in his affection to one man of fame or other; And therefore for a shift he flies to the generall practice of the world, and the Law of nature written in the hearts of men. For the general practice

practice of the world, I do not know, nor can he know, what it is; I scarce know it in practice any where but by permission, as a necessary evill to be winked at for feare of a mischiefe; nor can any other be shewed in the Laws, Civill, Canon, Common, or Satute-Lawes, as is known ( I think ) to all who know these Lawes. Amongst the Jewes, from *Abraham* to the Captivity *Polygamy* was a generall practice of the Jewes, being led into that fooles Paradise by the example of *Abraham* according to *Tullies* rule, and yet I hope *Polygamy* was not the better, but the worser; for that it was such a generall practice, as any errour is the worser when it hath got into the generall believe of the multitude. And so at this day, and for many yeares before, *Polygamy* was and is the generall practice of all those spacious Contries where the *Turks* have got possession of; nor is it little better amongst the *Muscovites*, though they have been and are Christians. Nor can I think that this is any proove that by the *Law of nature* usury is written in the hearts of men, but rather by the *Law of sin*; for how can one think that it is printed by the Law of nature in their hearts, when it is not in their pens, sith Divines of all parties, and Philosophers of all sects do and have generally written against it; and yet I hope learned men should best and soonest ( of all ) finde out what is written by the

Law of nature in their hearts. I know Learned men begin to say little of it, looking on it ( as *Musculu* did ) as at a thing almost as impossible to be cured by Preachers and Writers, as it is for the gowte to be cured by Physicians and Doctors. Remembring what I have read in Authors, and considering what we all finde in the Scriptures, I wonder the more that any should hold it to be usury to take gaine for money lent to *poore men for bread*, but that to take gaine for money lent for Merchandize should not be usury, as well as when it is for bread or need. But I must remember that I am curing the gowt; wherefore having some skill in Physick, I will minister no more medecines, lest when I have done all I should but lose my labour, and leave this *gowt* of the minde worse then I found it.

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FINIS.

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